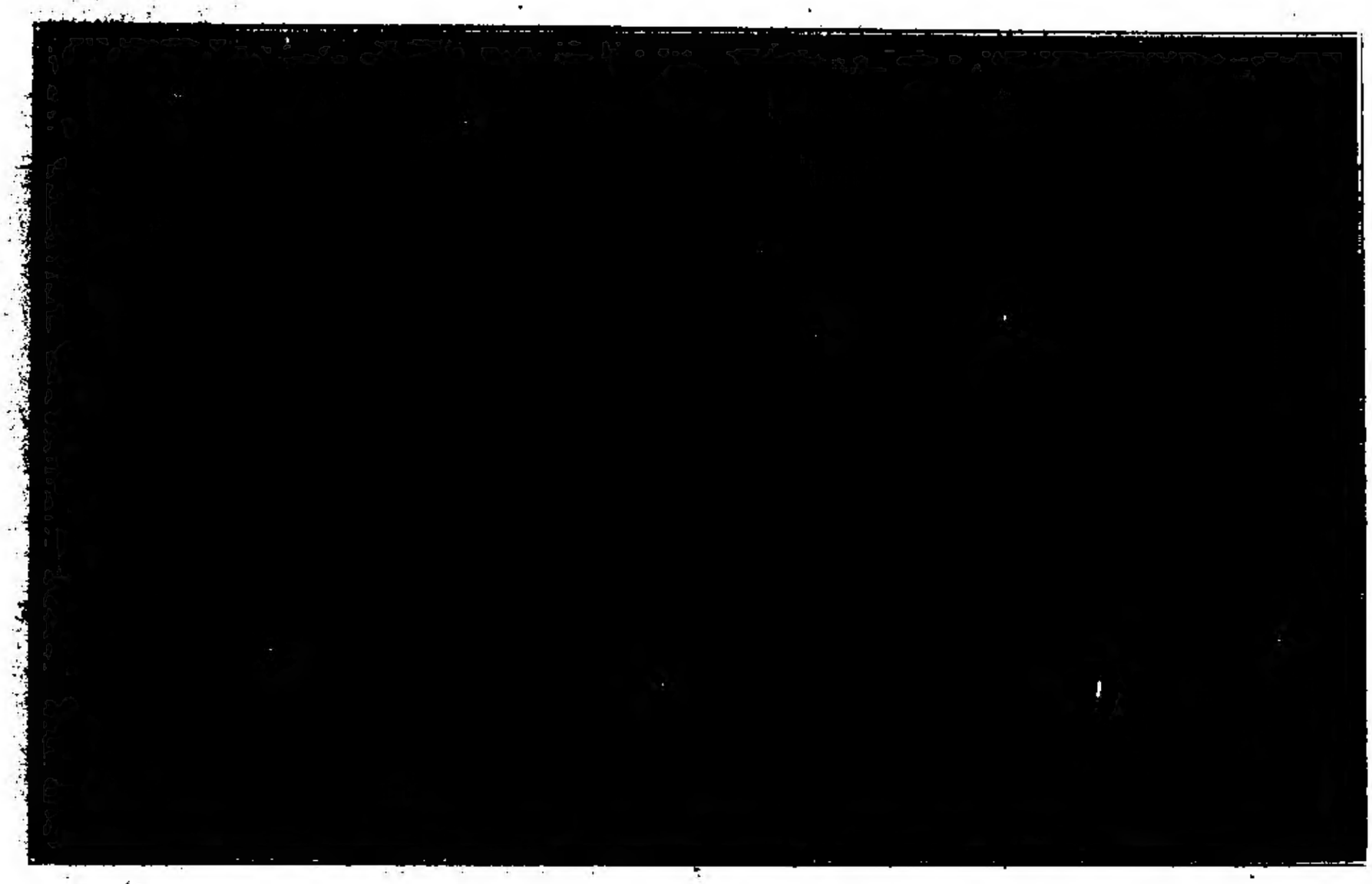
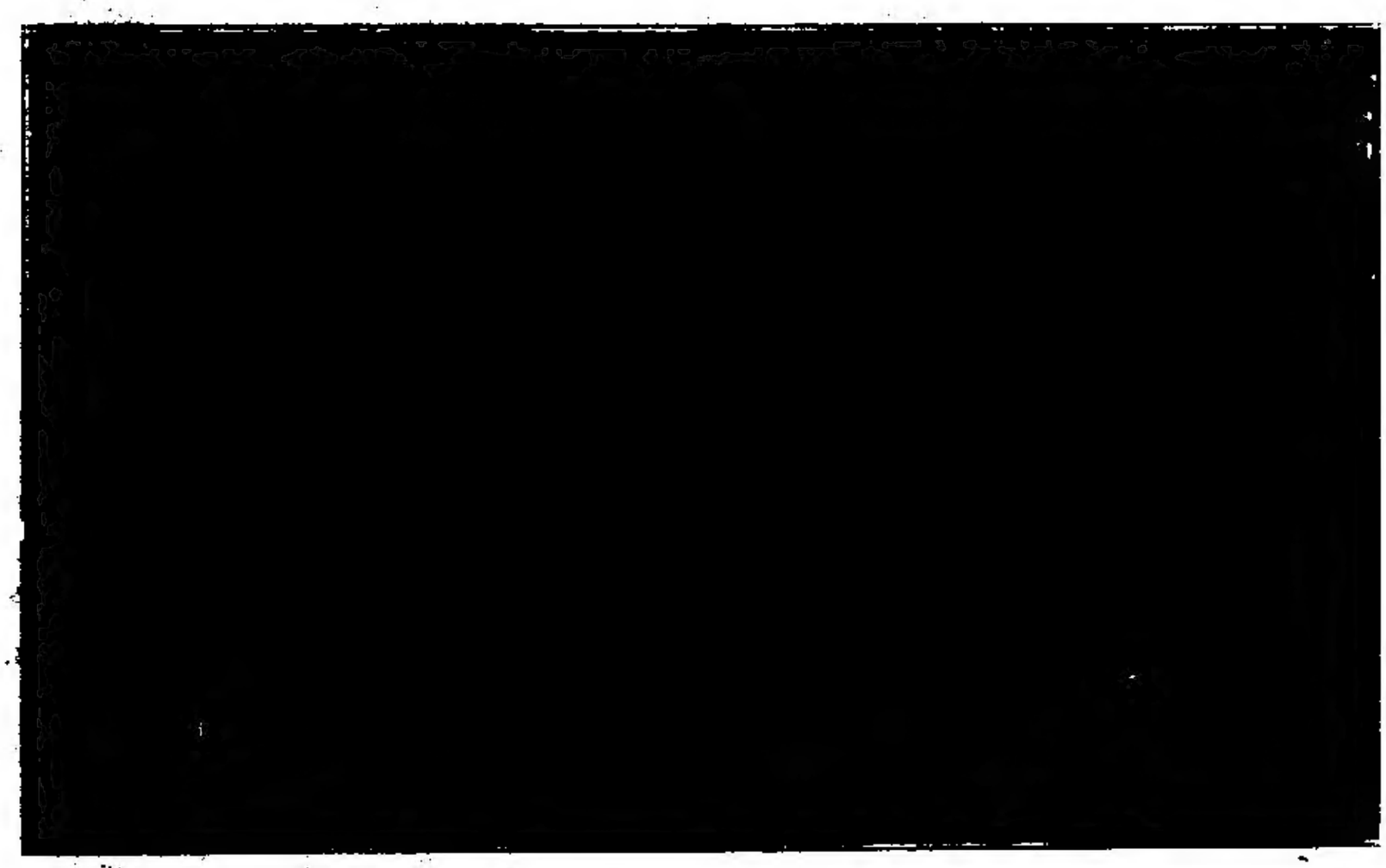
Canadian Jewish Review

Vol. VII. TORONTO, ONT., MARCH 26, 1926 No. 22





TWO VIEWS OF THE PALESTINE OF TO-DAY

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All communications must reach this office, Suite 10, 288 St. James Street, not later than Monday noon of each week, and should be clearly typed, double space. Phones Main 4079, 8341 and 2285.

Miss Celia Livinson, who recently graduated as nurse at the Orange Memorial Hospital, Orange, N.J., is at home with her parents, Mr. and Mrs. H. Livinson, York Avenue, to remain for a short while. On her way home she was accompanied by her sister, Bertha, who has been visiting in New York for the past ten days.

* * *

Mr. and Mrs. Samuel Grover (nee Dora Reitman) have returned from their honeymoon and are living in the Victoria Apartments, Park Avenue.

* * *

Mrs. Jack Sigman, Laurier Avenue West, entertained at mah jongg Tuesday, March 23. Those present were: Mesdames S. L. Gordon, S. Steinberg, B. Silverman, A. Shalinsky, M. Ralph, H. Robinson, L. Greenberg, S. Shalinsky, Miller, D. Garfinkel, J. Ralph, D. Davis, H. Friefeld, and Gold. Mrs. S. Steinberg assisted in serving.

* * *

Miss Tessie Weltman, of New York, who has been visiting Mr. and Mrs. Martin M. Sichel, for the past month, has returned home. The following entertained in her honour: Mrs. H. Freeman, bridge and evening; Mrs. B. Bernard, evening; Miss Ruth Vineberg and Miss Gertrude Siegal, sightseeing and tea; Mrs. Jos. Goldberg, bridge and evening; Mrs. J. Lawrence, sightseeing, tea and evening, bridge; Mrs. M. Siegal, afternoon bridge; Mrs. H. Horwitz, bridge and evening; Mrs. J. Taylor, bridge, dancing evening, and theatre party; Mrs. I. L. Berman, theatre party; Mrs. L. Solomans, tea; Mrs. D. Salzedo, bridge and evening; Mrs. I. Fainer, tea; Mrs. Martin M. Sichel, bridge, dancing evening, theatre party.

* * *

Miss Irene Jacobs, Laval Avenue, entertained at bridge and mah jongg Friday evening, March 6, in honour of her guests, Misses Evelyn Lerner, of Baltimore, and Frances Schultz, of Cincinnati, O. Prizes were won by Misses Leah Pincusoff, L. Rubinovitch, S. Fineberg and E. Lerner.

* * *

Mrs. H. Levy and daughter, Miriam, Joyce Avenue, have returned from Toronto where they spent the week-end.

* * *

Mrs. John Levitt, Sherbrooke Street West, entertained at dinner and bridge Saturday, March 20, in honour of her husband, prior to his leaving for New York and Atlantic City. Prizes were won by Mrs. B. Decker and Miss Goldie Decker.

Miss Evelyn Lerner, of Baltimore, and Miss Frances Schultz, of Cincinnati, O., who were guests of Miss Irene Jacobs, Laval Avenue, have returned home.

* * *

John Levitt, Sherbrooke Street West, left for New York and also Atlantic City, where he is to attend the Famous Players' International Convention.

* * *

Miss Ruth Brotman was a guest at the supper given by the Canadian Authors' Association in the vice-regal suite of the Ritz Carlton Hotel, March 19.

* * *

Mrs. S. Shalinsky, Laurier Avenue West, entertained at four tables of mah jongg Thursday, March 18. Prizes were won by Mesdames A. J. Shalinsky, Charles Rosenthal, L. Bazar, and R. Cabbot. Those present were Mesdames B. Feldman, R. Goldman, R. Crelinsten, H. Friefeld, S. Guttman, S. Steinberg, A. J. Shalinsky, Charles Rosenthal, S. Eidlow, L. Bazar, R. Cabbot, A. Schachter, J. Weigensberg, G. Gold, I. Lipsey, Jack Sigman and L. Burko.

* * *

Mr. and Mrs. Max Tucker, Park Avenue, entertained twenty couples for dinner Sunday evening, March 7, on the eve of their fifteenth wedding anniversary.

* * *

Miss Leah Pincusoff entertained at the tea hour Monday evening, March 15, in honour of Misses Evelyn Lerner, of Baltimore, and Frances Schultz, of Cincinnati, Ohio, guests of Miss Irene Jacobs, Laval Avenue.

* * *

Miss Alice Rasminsky, Greene Avenue, entertained at a bridge Sunday, March 21. Bridge was played at three tables and prizes were won by Misses Sara Rombach, Ida Lipsey, Annie Levine, Lil Segal, Rose Diner, Miriam Ginsberg. Misses Ida Lipsey, Rose Gussman and Eva Bindman assisted in serving.

* * *

Miss Eva Abramson, of Ottawa, visited Miss Rose Daniels, Sherbrooke West. Miss Daniels entertained at an informal evening; Mrs. Harry Wolfe, Sherbrooke Street West, mah jongg; and Mrs. B. Mendels, Notre Dame de Grace Avenue, dinner of six covers and evening.

* * *

Mrs. L. B. Daniels, Sherbrooke Street, is spending Passover in Atlantic City.

* * *

Mrs. J. J. Daniels and daughter, Beverly, Sherbrooke Street West, is spending Passover in Atlantic City.

* * *

Harry and Joseph Jacoby, Victoria Street, entertained at a studio mah jongg and dance Saturday, March 21. Prizes were won by Misses Myra Chorlton,

Continued on page 2

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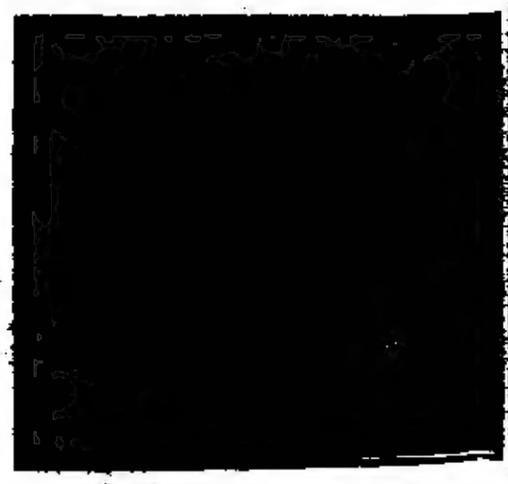

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CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

Vol VII. TORONTO, MARCH 26, 1926 No. 22

Editorials

A. A. HEAPS' DENIAL

BY HERBERT J. SAMUEL

The newspaper reports that Mr. A. A. Heaps, Member of Parliament for North Winnipeg, remained seated during the singing of "God Save the King" were not true, as will be seen from Mr. Heaps' letter printed elsewhere in this issue. My editorial note in the REVIEW of March 12th was consequently not justified in the circumstances, and I wish to express my regret to Mr. Heaps for the annoyance to which he has been subjected. It was, however, quite excusable for me to assume that the parliamentary reporter of a responsible newspaper, such as the Toronto *Mail and Empire*, would not descend to invention, and I must be pardoned for having accepted such a report without further investigation. It is only reasonable to expect that parliamentary press reports should be correct. But this incident shows that even occupants of the sacred press gallery can be faulty in their observation, or biased—to the extent of fabrication—in their reporting. Alas, that Truth can be sacrificed to partizan zeal even in the high places. It has now transpired that the singing of the national anthem on the occasion in question was a rather undignified performance, unworthy of the time and place, and not altogether a laudable example to more humble citizens.

The Toronto *Star* of March 16th, in publishing Mr. Heaps' denial gives us an example of asinine impertinence on the part of its reporter. "This earnest man with the distinct Hebraic accent, an immigrant from England," it says. It so happens that Mr. Heaps speaks with an accent that is easily recognizable. One can detect in a moment that he hails from Yorkshire. His "Hebraic accent" exists only in the disordered imagination of a Jew-baiting instinct, if an instinct can have an imagination. The temptation to drag in a man's Jewish race seems to be irresistible in some quarters. It is such useful political invective, appealing to so many of those who claim as their main inspiration the life and teachings of one who spoke to the world with an undiluted "Hebraic accent." If race has to be dragged into political argument, let it be done sensibly and logically. Let the Toronto *Star* refer to the other gentlemen whose names were associated with the "God Save the King" incident, as Mr. Woodsworth's "Protestant accent" and Mr. Bourassa's "Catholic accent." Let it also condemn Mr. Woodsworth's political views by stressing his English race, and Mr. Bourassa's opinions on the ground of his French race.

AN INCONGRUITY?

The Jewish community in Toronto has at long last succeeded in providing itself with a suitable Talmud Torah building. The new structure is splendidly equipped with a number of well-furnished class-rooms with a most excellent kindergarten department. There is suitable provision for office accommodation, for meeting rooms, and a library, all apart from the class-rooms. There is an auditorium on the third floor, and a spacious, bright and fully-equipped gymnasium

(CONTINUED ON PAGE 30)

DESECRATING THE PULPIT

FERDINAND M. ISSERMAN

Because a minister occupied the pulpit of the Holy Blossom Synagogue, the remark was made that it had been desecrated forever. Such attitudes, which are not infrequent in Jewish circles, lead us to wonder whether Judaism stands for religious fellowship, universal brotherhood, tolerance and charity of view or whether it generates tribalism, clannishness, intolerance. How can a house of God be desecrated? Not by the sincere soul, whatever the creed, not by the inspired word, whatever the language, not by a heartfelt prayer, whatever the formula. A house of God is desecrated by hypocrisy within its walls, by caste system in its membership, by intolerance in the hearts of its worshipper . No man who honestly seeks God can desecrate any pulpit. The psalmist asked the question, "Who shall ascend the hill of the Lord and who shall stand in His holy place?" and his answer was: "He that hath clean hands and a pure heart." Truly those who lack clean hands and a pure heart ought to have no place in any pulpit. But he that hath, he should be welcome, irrespective of creed.

The presence of a Christian minister at a religious service in a synagogue was a spiritual achievement of which the members of Holy Blossom may well be proud. It indicates a degree of tolerance, most desirable in this age of hysteria. It demonstrated that Judaism is ready to recognize the beauty in a daughter-faith. It was an expression of genuine religious fellowship. It was Judaism in action. There has been enough bad feeling between Christianity and Judaism. The time is at hand when the followers of these two religions should practice their holy professions towards one another. If there is anything that is ungodly, the ill-will between religious groups is ungodly. If anything cries aloud unto the heavens, it is the malice between the followers of Judaism and Christianity.

Intolerance cannot be condoned. Bigotry, whatever be its modifier, is sinful. And when intolerance and bigotry manifest themselves in church or synagogue, then indeed the sanctuaries are desecrated.

The ideals of universal peace, of the brotherhood of man, of justice and mercy, were forged in the soul of the Jew and given by him to humanity. The Jew ought to be first to put them into practice. Where others are narrow and bigoted, he should be broad and tolerant. Where others hate and sneer, he should love and revere. Bigotry and intolerance ought to have no place in Jewish life. Judaism is big enough to contain many points of view. The intolerance of non-Zionist for Zionist, of orthodox for reform and vice versa are un-Jewish and irreligious, and should disappear. Similarly the bigotry which sees in every attempt at religious fellowship with other denominations, a desecration, should not continue in our midst. Judaism and Christianity are neither enemies nor rivals. They are co-workers attempting to bring men nearer to God, and to walk more and more in the light of His laws. A minister in a Jewish pulpit is a dramatic recognition of such partnership. It is indicative of a peace, which is a ***kiddush Hashem***, a sanctification of God.

THE YESHIBAH GRADUATES

Several weeks ago, the Isaac Elchanan Yeshibah, of New York City, the orthodox rabbinical seminary, held its graduating exercises.

(CONTINUED ON PAGE 16)

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Social

Continued from page 11

Gertrude Decter, Anne Lerner and Mrs. Al. Raginsky.

• • •

Mrs. S. L. Agoos, of Brookline, Mass., who was visiting her sister, Mrs. N. Goodkowsky, Mount Pleasant Avenue, has returned home.

• • •

Mrs. H. Singer, Park Avenue, and Mrs. Shapiro, of Toronto, are at Trout Lake.

• • •

Mr. and Mrs. H. Ressler, Grosvenor Avenue, have returned from New York and Boston.

• • •

Mr. and Mrs. Maxwell Notkin (formerly Miss Bessie Cohen), who spent their honeymoon in New York and Atlantic City, have returned home.

• • •

Mr. and Mrs. Allan Bronfman and daughter, who will be the Passover guests of Mr. and Mrs. A. J. Freiman, of Ottawa, will also visit Mrs. M. Bilsky.

• • •

Miss Lillian C. Smith, of Toronto, who has been the guest of her sister and brother-in-law, Mr. and Mrs. A. Rapp, has returned home.

• • •

Mr. and Mrs. Louis Wolfe Rufus and Miss Lillian Wolfe, Marlowe Avenue, have just returned from a trip to Europe.

• • •

Mrs. S. Vineberg, 1523 Hutchison Street, gave a bridge March 15th. The guests included Mesdames M. Samuels, H. Samuels, J. Freedman, M. Goldberg, I. Bernstein, M. Solomon, Lavut, A. Vineberg, S. Lipson, M. Hansher, S. Kert, F. Golt and Miss E. Diamond. Prizes were won by Mesdames Goldberg, Freeman and Miss Diamond. Mrs. F. Golt assisted.

• • •

Miss Irene Jacobs, Laval Avenue, entertained Tuesday evening, March 16, at a bridge and mah jongg in honour of her guests, Misses Evelyn Lerner, of Baltimore, and Miss Frances Schultz, of Cincinnati, Ohio. Prizes were won by Mrs. R. Silverman, Misses Leah Pincus, C. Rubinovitch, S. Finberg and Evelyn Lerner.

• • •

Louis Wolfe, Marlowe Avenue, left Sunday night March 21, for Vancouver, Seattle, Portland, San Francisco and Los Angeles.

• • •

Miss Rose Scheffer, Jeanne Mance Street, has returned home after a short visit to relatives at Valleyfield.

• • •

Miss Evelyn Lerner, of Baltimore, and Miss Frances Schultz, of Cincinnati, Ohio, are guests of Miss Irene Jacobs, Laval Avenue.

• • •

Mrs. D. Berenbaum and Miss Lillian Berenbaum, of Cleveland, Ohio, spent last week in Montreal, the guests of Mrs. D. Wolfe, Lasalle Road.

• • •

Leslie Lehberg, 741 Querbes Avenue, has arrived in Los Angeles after spending some time at Windsor en route.

• • •

Miss Rose Rosenthal, of Montreal, is visiting her sister, Mrs. L. Gilbert, of Long Beach, Cal.

• • •

Mr. and Mrs. M. M. Gitson, of Toronto, will spend the Passover holidays with Mr. and Mrs. Morris Robinson, Decarie Boulevard.

• • •

M. J. Silverman, of Manchester, England, is visiting Mrs. S. Silverman, Bernard Avenue, for several months.

• • •

Mrs. D. Wolfe, Lasalle Road, entertained at a theatre party at His Majesty's Theatre in honour of Mrs. D. Berenbaum and Miss Lillian Berenbaum, of Cleveland, Ohio, Wednesday afternoon, March 17. Others present were Mesdames H. Rosenthal, I. Rosenberg, Z. Goldberg and daughter, Lillian; Mesdames M. Goldberg, I. Goldberg and H. Goldberg.

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Mr. and Mrs. Joseph Marcovici and son Leon, Park Avenue, who spent last week-end in New York, have returned home.

• • •

Miss Celia Livinson who graduated from the Orange Memorial Hospital, Orange, N.J., is in town visiting her parents, Mr. and Mrs. H. Livinson, York Avenue.

• • •

Mr. and Mrs. S. Moscovitch and family who spent the past six months in Miami, Fla., have returned and are living on Atwater Avenue, Venise Apartments, Apartment 4.

• • •

Miss Anne Padolsky, of Ottawa, spent last week in town with Miss Bella Gelt, Esplanade Avenue.

• • •

Miss Lucy Mendel gave a farewell party and bridge in honour of Miss Dora Rubin, who is leaving shortly to live in New York. Guests were: Misses Rose Nisoff, Frankie Hirsch, Dorothy Goldberg and Mrs. E. S. Segal; and Hyman and Harry Baum, Joe Miller, Archie Solomon and Sam Segal. Bridge prizes were won by Miss Frankie Hirsch and Sam Segal.

• • •

Miss Ruth Brotman, soprano, and George Brewer, pianist, will contribute the musical programme at the Ritz Carlton Hotel, April 1, at the inauguration of the Cultural Relation Society in Montreal.

• • •

Joe V. Asch, Grosvenor Avenue, returned from a short trip to New York Monday morning.

• • •

Herman Frankel, Strathcona Avenue, is spending a few weeks in New York.

• • •

Miss Viv Rothschild, who graduated from the Orange Memorial Hospital, arrived in Montreal, Monday, to visit her sister, Mrs. J. C. Asch, Grosvenor Avenue.

• • •

Miss Vivian Rothschild, who graduated from the Orange Memorial Hospital, Orange, N.J., is in town visiting her sister, Mrs. J. C. Asch, Grosvenor Avenue.

• • •

Mac Kirsch is spending some time in New York.

• • •

Mr. and Mrs. Asher Pierce, Upper Belmont Avenue, have returned from a trip to Winnipeg.

• • •

Mrs. Samuel Grover, 5311 Park Avenue, entertained at five tables of bridge on March 14. Miss Ruthie Rosenblatt was among the prize-winners, also Mesdames A. S. Gruber, I. Spivack, H. Grover and M. Wiseman.

• • •

Mac Ginsberg spent the week-end at Highland Inn, Val Morin.

• • •

Miss Bea Friedman, Westmount Avenue, entertained twenty couples at a semi-informal dance Saturday, March 20.

• • •

A farewell stag and supper was given February 25, at the Mount Royal Hotel in honour of Samuel Grover, whose marriage to Miss Dora Reitman took place February 28. Percy Caplan was toastmaster. Those present were: Joe Shapiro, Sol Bloomberg, Max Bluestein, B. Tepner, Louie, Sam and Johnny Reitman, Joe Berger, Nathan Frank, Jake and John Miller, Israel Caplan, Joe Lazarus, Mendell Grover, Dr. Mayer Grover, Max and Harry Grover. Mr. Grover was presented with a chest of silver.

Which Is Your Child?

Which Is Your Child?

The one whose face, uplifted, shines with childish triumph, or the little drooping figure of dejection? Your child! What would you not do to help your boy or your girl? What would you not do to make them happy? Oh, the tragedies of childhood—so often unseen by parents, yet so keenly felt by the little ones. All the joys and the heartaches of grown-ups are in the children's little world. Your boy or girl wants to lead and you want them to lead. Help them by putting into their hands the best means of helping themselves. How they enjoy this new way! In a *million* happy families children are learning joyously to-day from the 10,000 Book of Knowledge pictures that teach, and the brief but fascinating articles which make the important knowledge of the world full of vital everyday interest.

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HADASSAH

Rabbi Chapter met Monday evening, March 16, at the home of Mrs. E. Tager, Marie Street. Mrs. L. Herzig was presented with a silver dish, donated by the president, Mrs. E. Berzan, for selling the largest amount of tickets for the chapter's theatre night. Chapter at home, Thursday evening, April 1, at the home of Mrs. E. Berzan, 74 McNider Avenue, Outremont. Friends and husbands invited.

Queen Esther Chapter met at Zionist headquarters March 22.

Mrs. Pesner read the financial report due to the absence of the treasurer.

Mrs. Ginsberg was presented with quarter dunam of land in honour of her twentieth wedding anniversary.

Tables were taken by Mesdames S. Kahn, J. Benjamin, D. A. Miller and S. Kalman for a bridge that is being held by the Misporah Chapter, April 11.

Hostesses for this meeting were Mesdames Ginsberg and Goldblatt. Raffle was won by Mrs. J. Benjamin. Next meeting April 12 at headquarters.

Miriam Ortenberg chapter met Monday, March 15, at the Y.M.H.A. Community Centre. Mrs. N. Myerson presided. The son of Mrs. H. Darabaner and the son of Mrs. D. Wigdor were presented with a half dunam of land each on their bar-mitzvahs. Mrs. F. Harris read a story from an English magazine entitled "Eve." Hostesses were: Mesdames A. Afrim, H. S. Bernstein. First meeting after Passover will be a social, Monday, April 12, at the home of Mrs. H. Shapiro, 17 Bellingham Road. Rabbi J. Berger will speak. Musicale. Mrs. O. Schuller, 722 Rockland Avenue, was at home to members and friends of the chapter at a bridge Tuesday afternoon, March 16. Cards were played at seventeen tables, with prizes. Mrs. E. Schneiderman, 484 Champagneur Avenue, will be at home to the chapter Thursday evening, April 1, at a bridge.

Central Chapter was at home, Tuesday, March 9, at the Zionist Institute,

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to their Junior Chapter, the Nair Tamid ,Tel-Aviv, Ziona, Lillian Freeman and Edith Dobrofsky. Mrs. S. Boulhand welcomed the 'guests and thanked the girls for their share of the National Fund box clearings. Mrs. E. Bernstein introduced the new Joint National Fund chairmen, Mrs. B. Davis and Mrs. Goldstein. Mrs. Moe Segal offered a prize to the girl who would make the most National Fund calls, successful or otherwise. Mrs. S. Boulkind offered a second prize. Bridge was played at eighteen tables and the individual table prizes were leather vanity cases donated by Mrs. S. Wexler. Mrs. J. Rochester and Mrs. Harris were joint conveners. Executive meeting, Monday, March 23, at 3 p.m. Mrs. J. Dinovitzer and Mrs. Friedman bought a dunam of land in the name of their one-year-old grandchild, the son of Dr. and Mrs. Morris Friedman.

Westmount Junior Chapter met at the home of Mrs. M. N. Fineberg, Sherbrooke Street West, March 22.

SHOWER FOR ORPHANS' HOME

The conveners for the Montefiore Hebrew Orphans' Home Provision Shower held March 21 were: J. B. Miller, A. Raginsky, H. Abramovitch, Rabbi Vachtvogel and members of the Ladies' Auxiliary Board. Five hundred dollars in cash was donated, also wine, matzos, dishes and clothing. Ten dollars and sixty cents was realized by selling ribbons bows, also $23 by raffling a pair of ear-rings which was won by Mrs. M. Crelinstein and re-donated and bought by Mr. Hoffman, who sold them at auction for $10. Among those who donated cash were: Mr. and Mrs. Rosenberg, Mr. and Mrs. M. Feldman, $25; Mr. Scholok, Mr. and Mrs. Cubchansky, Mr. and Mrs. M. Crelinsten, A. Raginsky, Mrs. Elieff, S. Covet and Sons, $10 each; Mrs. W. Lustgarten and Mrs. W. Simon, Mr. and Mrs. B. Steinhouse, $6; Mr. and Mrs. H. C. Sabloff, Mrs. Granofsky, Mr. Kolber, Mrs. E. Feldman, Mr. and Mrs. B. Mendal, Mesdames P. Cohen, Presner, Darabanner, S. Diamond, Pinsky, J. Cohen, Chorlton, J. Dinovitzer, S. Levine, C. Steinhouse, P. Fishkin, Geffin; J. P. Choquette, J. R. Clogg Co., Brown and Sons, $5 each; Mesdames Michael, P. Poyanner, Z. Kavishanske, Cooperstock, Shulman, S. Levine Levine, Matchekofsky, $3 each; Mesdames Maron, Slober, S. Cohen, Liverman, Silverman, Caplan, Sterling, A. Gordon, Elovitch, Lecker, Shore, Dector, A. Cohen; H. Abromovitch, J. Sherstinsky; Mesdames B. Thomas, Subitz, Taffert, Mihalosky, T. Lazarus, Caplan, Taub, Diamond, Spiesman, Goodman; R. Wexler, International Fruit Co., Mr. Stromberg, M. Gooly, Peterson Fruit Co., $2 each; Mesdames Epstein, Rasminsky, Holzberg, Gibson, S. Lerner, B. Horovitz, S. Seidman, P. Gordon, Singer, Liverman, Singer, Lipson, R. A. Takefman, Hershon, Amsel, Rognes, Sapner, Levy, Levitt, G. Savel, B. Halperin, Sheroga, Rosenberg, L. Balinsky, Herman, Harris, S. Feldman, Judin, Seigler, H. Lerner, I. Lerner, Lerner, Strassberg, Garber, Barron; Baby Nordo Freedman; Mesdames S. Loan, Hornstein, Bessner, Cohen, Browman; Miss Cohen, Mesdames Richer, Cohen, Payne, Ittkin, Mendel, Dobrofsky, Sonimer, Soskin, Rafalovitch, Frank, Goldman, Beecher, Mr. Brown, $1 each; Mesdames Pinsky, B. Blau, B. Shapiro, fifty cents each.

Rabbi Saul Silber, of Congregation Anshe Sholom, Chicago, has been unanimously re-elected president of the Hebrew Theological Seminary of that city.

Vladimir Jabotinsky, the versatile eader of the Zionist Revisionists, will write the scenario for a new Palestine photoplay at the conclusion of his present lecture tour in the United States. The film will be exhibited for the benefit of the National Fund.

Mlle. Maxa Nordau, daughter of the late Max Nordau, who recently arrived in the United States, will have her paintings exhibited at the New Gallery, New York. The exhibition, which is under the auspices of George S. Heller, the noted art connoisseur, will begin March 22 and last three weeks.

San Jaffa, who is now playing in "The Jazz Singer," heads a group of well-known Broadway actors who will appear in a performance of the Book of Job, as dramatized by Horace M. Kellen. The performance will be given both in the afternoon and evening on Sunday, April 11, and again on Sunday, April [illegible] at the Free Synagogue House, New York. The proceeds will go to the United Palestine Appeal.

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YOUNG JUDAEA LEADERS' CLUB

Young Judaea Leaders' Club second training class has completed its course.

Nathan Reich was supervisor. Members of the class and some of the topics upon which papers were presented are:

Jos. Miller, "The Ancient Israelites."

Rose Saltzman, "The Formation of the Jewish Nation under Moses"; Mosaic Legislation, Its Ethical Significance."

Henry Smilovitch, "The Period of the Judges."

Ben Kaplan, "The Prophets, Their Teachings and Contributions to World Ethics."

Nathan Reich, "The Destruction of the First Temple, Babylonian Captivity. Ezra and Nehemiah."

Bella Feinman, "The Spread of Hellenism and Its Conflict with Hebraism."

David Silverstone, "The Maccabaean Revolt."

Harry Altner, "Parties in Judaism;" "The Chassidic Movement."

Sarah Carpin, "The Origin and Rise of Christianity"; "The Political Emancipation."

Hyman Kandelshain, "The Jews under Roman Domination"; "The Last Struggle for Independence."

Annie Victor, "The Dispersion"; "The Talmud, Its Origin and Its Extent of Importance in Jewish Life."

Miriam Carpin, "The Jews in Spain."

Nellie Margolese, "The Crusades."

Ruth Victor, "The Jews in Poland."

Fanny Bailinsky, "The Haskalah Movement."

Nathan Reich, "Jews in the History of Europe; in Western, Central and Southern Continents; Outside of Europe."

Henry Smilovitch, "Forerunners of Zionism"; "The Zionist Ideal in Jewish History."

Hyman Kandelshain, "Assimilation, Extent, Causes and Consequences."

Sarah Carpin, "Growth of Jewish Nationalism"; "The Ideal of Jewish Nationalism"; "Social Zionism."

Bella Feinman, "Forerunners of Zionism"; "Hoveve Zion."

Rose Saltzman, "Theodor Herzl"; "The Jewish State."

David Silverstone, "The First Congress."

Miriam Carpin, "The Jewish National Fund."

Nellie Margolese, "The Geography of Palestine"; "Early Modern Colonization."

MONTEFIORE ORPHANS' HOME SHOWER

A Passover provision and money shower was held at the Montefiore Orphans' Home, March 26, under the convenership of J. B. Miller, A. Raginsky, H. Abramowitz, Rabbi Vachtvogel, and the Ladies' Auxiliary. About $500 was donated, also wine, matzohs, fowl, and clothing.

AMIES A LA MORT

Amies à la Mort gave a kiddies' party at the home of Miss Goldie Levine, 1032 Laurier West. Favours. Present were: Misses Fannie Pickard, Sonnetta Selvin, Lillian Morris, Tillie Adelman, Esther Scheffer, Frances Schroeder, Vera Isenberg, Evelyn Sinclair, Lillie Nathanson, Anne Rohrlick, Jessie Levin, Irene Bordo, Bessie Black, Molly Levin, Rose Silverman, Rose Maron, Rose Rosen, Goldie Maron and Goldie Levine.

ORPHANS' HOME NOT CAMPAIGNING

Contrary to information which recently appeared in a Montreal paper, the board of directors of the Montreal Hebrew Orphans' Home, a constituent society of the Federation of Jewish Philanthropies, announces that it is not campaigning for funds. The Orphans' Home is being looked after by Federation.

BARON DE HIRSCH BOOK CLUB

Mr. McNeil, dramatic editor of the "Gazette," will speak at the Baron de Hirsch Book Club meeting, April 11, at Baron de Hirsch Institute, on "The Beggar's Opera." Music, moving pictures. Dr. E. Lozinsi will speak to the Health Study Circle at the Institute, Monday evening, April 12, on "The Problem of the Goitre."

ZIONIST ORDER OF HABONIM

The Zionist Order of Habonim was at home March 10 in Salons C and D of the Mount Royal Hotel. A Palestinian film was screened. Refreshments. Dancing.

Those present were Mr. and Mrs. H. B. Arbess, Mr. and Mrs. B. Kahn, Mr. and Mrs. L. Miller, Mr. and Mrs. R. Garmaise, Mr. and Mrs. A. Chodosh, Mr. and Mrs. A. Cohen, Mr. and Mrs. H. Cohen, Mr. and Mrs. S. L. Park, Mr. and Mrs. A. H. Rabin, Mr. and Mrs. J. Berkson, Mr. and Mrs. I. Knight, Mr. and Mrs. Calof, Dr. and Mrs. M. Ratner, Mr. and Mrs. D. Speisman, Mr. and Mrs. M. Lewis, Mr. and Mrs. L. Eisenberg, Mr. and Mrs. J. Weiser, Mr. and Mrs. S. Rothman, Rabbi and Mrs. J. Berger, Rabbi and Mrs. Zlotnik, Mr. and Mrs. A. Kanigsberg, Mr. and Mrs. H. Shapiro, Mr. and Mrs. L. Trachtenberg, Mr. and Mrs. I. Trachtenberg, Mr. and Mrs. N. Waldman, Mr. and Mrs. M. Kaplan, Mr. and Mrs. J. Dinovitzer, Mr. and Mrs. S. Freedman, Mr. and Mrs. Feigenbaum, Mr. and Mrs. Chas. Lazarus, Mrs. S. Kottler, Mrs. Geo. Hollinger; Misses Hilda Kaminsky, Jennie Erdrich, B. Rosenberg, M. Ginsberg, B. Richstone, M. Levine, I. Levitt, S. Godel, S. Ginsherman, J. Bress, R. Pearl, Ship, R. Miller, Davis, Ruth Endleman, Lang; and D. Mindlin, S. L. Caplan, H. I. Kastner, L. Gordon, M. Perlman, J. Auerbach, J. Bercovitch, A. Godel, L. Rosenstein, H. Neamtan, M. Staroselsky, S. Albert, A. Perl, H. Block, H. Block, H. Packer, J. I. Bennett, L. Solomin and H. Lang.

Dr. Samuel Schulman, Rabbi of Temple Beth-El, and one of the most important figures in the anti-Zionist ranks in America, has left for Palestine.

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AUCHNUSIS KALO

The first bridge and mah jongg of the Auchnusis Kalo Society was held at the Windsor Hotel, Wednesday, March 10. Committee: Mesdames A. Blaustein, R. E. Gold, Ronas, Finklestein, Lupovich, H. Rosenberg, I. Bloom and Bernstein. Prize-winners: Mesdames Briskin, L. Lefkovitch, S. Brazer, B. Gilbert, S. Sankovitch, J. Solomon, Rosenstein, H. Fleischman, I. Kaufman, I. Kallstein, S. Berger, Wm. King and J. Lecker. Mrs. E. Lazare won the raffle.

THE MOUNTAINEERS

Saturday evening, March 6, the first annual dance of the Mountaineers was held at the Edinburgh Cafe. I. A. Schlesinger was master of ceremonies. Irving Smith demonstrated the "Charleston." Souvenirs and favours were distributed to the ladies. I. A. Schlesinger proposed a toast to the club, and Miss Sarah Rombach on behalf of the ladies present. President J. C. Mann responded. Telegrams were read. Miss Pearl Josephson recited. A playlet was given by Miss Josephson and H. M. Weisberg. Miss Josephson was presented with a bouquet of Columbia roses. Those present were Misses Sadie Lazarovitz, E. Aronoff, E. Schwartz, Ann Buckman, Ida Levencrown, Pearl Josephson, Eva Fortus, Bessie Rosenberg, Sarah Moscovitch, Sarah Rombach, Ethel Levin, Dorothy Bramson, Fanny Schacter; and H. Blanshay, L. Bogo, N. Cohen, R. Cohen, J. D. Esar, C. C. Gilletz, R. Herman, Dr. H. H. Herscovitch, M. Krasove, J. C. Mann, J. Rubin, I. A. Schlesinger and H. M. Weisberg.

MONTAGU CLUB ELECTION

Montagu Club elected, at 617 Bloomfield Avenue, March 16: president, Ernest Boyaner; vice-president, Louis Fraidin; secretary, Henry Herman; treasurer, Solomon Stotland; and social organizer, Maurice Sorkin. It was decided that the Club affiliate with the Young Judaea Organization.

IVANHOE LODGE, K.P.

The open re-union of the Ivanhoe Lodge, Knights of Pythias, was held Thursday night, March 17, in the Morin Building. One hundred couples were present, including members and friends. L. Mendelson, past chancellor, was presented with the past chancellor's jewel, and Paul Dolgy and B. L. Bernstein with insignia rings. Programme: speeches, grand chancellor Gustave Dutaud; grand past chancellor M. Baker, and past grand chancellor George Payne; young Stattner, violin solo; Prof. Boris, violin solo; songs, Notre Dame Trio; dancing, refreshments. A group from the chorus of the "Student Prince" sang. Joe Hornstein, chairman of the entertainment committee, was in charge. Guests included: Mr. and Mrs. Morris Samuels, Mr. and Mrs. Sam Glass, Mr. and Mrs. Sam Reinblatt, Mr. and Mrs. Leo Samuels, Mr. and Mrs. Chas. Brotman, Mr. and Mrs. Paul Dolgy, Mr. and Mrs. A. Stattner, Mr. and Mrs. Dave Rosenthal, Mr. and Mrs. Louis Ram, Mr. and Mrs. Philip Fainer, Mr. and Mrs. M. Rothman, Misses Cohen, Dorothy Goldberg, A. Rosenbaum, Mary Bloom, and J. Cohen, I. Mendelsohn, B. L. Bernstein, Moe Aronson, J. Steinhouse, Chas. Rapp, Sam Zackson, Chas. C. Hershon, Johnny Bloom, Johnny Victor, Sam Kerman Marry Mendelsohn, Abe Solomon, S. Heft, Gustave Dutaud, M. Baker, George Payne, Joe Hornstein.

RUHAMAH SOCIAL CLUB BRIDGE

Ruhamah Social Club gave a bridge and mah jongg at the home of Mrs. L. Lehrer, Lansdowne Avenue. Bridge and mah jongg were played at twelve tables. Proceeds for the sanitarium at Ste. Agathe.

TWENTIETH CENTURY GIRLS' CLUB

The Twentieth Century Girls' Club gave a surprise kiddies' party March 17, honouring Miss Mae Schlenger on her birthday. Present were: Misses Bertha Cohen, Lily Smulofsky, Ida Winer, Flo Richstone, Mollie Fruchtman, Tillie Roth, Violet Wiseman, Mae Schlenger and Celia Winer.

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March 15.

Rabbi H. I. Samuel,
Associate Contributing Editor,
CANADIAN JEWISH REVIEW.

I was in Toronto yesterday (Sunday, March 14) and an editorial in the REVIEW, written, I am told, by you, was drawn to my attention. It had reference to the singing of "God Save the King" in the House here.

I think it might have been better on your part if before penning an article for publication you would have made sure of the accuracy of your information. It so happens that in so far as I am concerned, there is no word of truth in the published story, and therefore your editorial is written on reports published in Toronto which were untrue, and when asked about it myself by Toronto pressmen was denied at the time, but such denial was to my knowledge never published. As a Labour member I don't expect even to get a true report of what I do or say from the average daily paper, hence it would be well in future before rushing into print on any actions I may take to obtain a true statement of facts, which I shall always be glad to furnish you with on request.

Yours truly,
A. A. Heaps.

Editor,
CANADIAN JEWISH REVIEW.

In a recent issue of your paper we read a letter from Montreal to the editor, expressing regret at the fact that Jewish girls do not take up nursing as a profession. The Maternity Aid Society has been concerned with this question for some years, and in fact are very much interested in the matter at this very time. We find that Jewish girls are very kindly disposed toward the nursing profession and many girls would be in it were it possible for them to take their course in our home city. Every application that has ever been presented to the Toronto General Hospital for one reason or another has never been accepted. Those who have been persistent in their desire of becoming nurses, have gone to New York or elsewhere for their training, incurring much suffering to both the girls and families. Our Society, when in need of a nurse for the Mothers' and Babes' Rest Home, have usually to apply to New York for a Jewish girl, since few of our own Jewish girls, who complete their course in training, return home to follow their profession. We hope that the Jewish community will take sufficient interest in this problem to bring about some successful solution in the near future. In the meantime, in defense of the Jewish girls of Toronto, at least we wish it to be known that they are as desirous of taking up this noble work as are the girls of other denominations and creeds.

Hebrew Maternity Aid Society,
L. JOHNSON,
Secretary.

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Y.M.H.A. NEWS

"The Beacon," which is published twice monthly by the Y.M.H.A., is under the management of Delta Beta Club. Staff: Colin Spiegal, socia editor; Al. Gold, associate; Harold H. Ross, sports; A. F. Feldman, associate; Irving Aspler, comics; Harry Jacobson, art; Louis A. Sendel, advertising manager; Harry Wegler, assistant.

CONCERT FOR CHILDREN

The following participated in a musical programme arranged for the Montreal Orphans' Home Saturday, March 20, from 7 to 8.30 p.m.: Howard Levinson, saxaphone; Leonard Rubin, pianist; Dan Elkin, violinist; and Clarence Vosberg, banjoist.

DUFFERIN EDUCATIONAL SOCIETY

In the assembly hall of the Commercial High School, Thursday evening, Dufferin Educational Society held its second annual civic night. The hall was decorated with the Union Jack and bunting. Resolutions proposed by members, unanimously passed upon, and forwarded to the city executive, were: Votes for women in municipal elections, with right to hold municipal public offices, Miss Sarah Miller; improvements to Mount Royal Park, and open air bathing for children, Muncey A. Fink; establishment of a domestic night court, Louis A. Glazer; town planning programme for Montreal, A. J. Livinson; free milk stations for the poor, Isidore J. Charness; better administration for the city, Joseph Parnass; identification of voters at elections, I. Solomon; favouring addition to civic library of Jewish books, Harry Block. Programme: Brahm Sand, 'cellist, accompanied by Miss Bluma Sand, pianist; Maxie Chametov, piano solos. Among the guests of honour were Mrs. Rose Henderson, who upheld the resolution proposed by Miss Sarah Miller; Aldermen Gareau, Joseph Shubert, Turcott.

YOUNG LADIES' SEWING CIRCLE BANQUET

The Young Ladies' Sewing Circle held its closing banquet and dance Sunday evening, March 21, at Miller's Restaurant. Dancing, souvenirs. Toastmasters were: Harry Klepper, Mrs. I. Shaffran and Nathan Dermer. Present were: Mr. and Mrs. J. Mandelbaum, Mr. and Mrs. I. Shaffran, Mr. and Mrs. J. Potechin, Mr. and Mrs. Marcus, Mr. and Mrs. Schwartz, Mr. and Mrs. H. Brown, Mr. and Mrs. Tarchin, Mr. and Mrs. Cohen, Mr. and Mrs. Harry Klepper, Mr. and Mrs. N. Dermer, Mr. and Mrs. Goldstein, Mr. and Mrs. Shean, Mr. and Mrs. Tannenbaum, Mr. and Mrs. Pont, Mr. and Mrs. Dave Klepper, Mr. and Mrs. H. Miller, Mr. and Mrs. Charles Bloomfield, Mr. and Mrs Field.

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BIALIK HEBREW SCHOOL

Sunday, the last semi-annual examinations took place at the Bialik Hebrew School, 2138 Jeanne Mance Street. Rabbi Vachtfogel, Rabbi Zlotnick and the following representatives of the United Talmud Board, I. Gold, H. Levy, J. Albert and A. H. Rabin were among the examiners. The pupils answered in Hebrew.

YOUNG ISRAEL ORGANIZATION

Young Israel Organization met at the home of Miss Millie Isenberg, 5375 Park Avenue, Thursday evening, March 18, H. Darabaner presided. Meeting during Passover.

Mrs. Morris Rosenwald, of Chicago, was largely instrumental in the establishment of the Chicago Civic Hero Fund. The fund will be used to pay the sum of $500 to the family of every Chicago policeman or fireman who loses his life in the performance of his duties.

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ENGAGEMENTS, BIRTHS AND MARRIAGES

Posen—Saunders

The marriage of Miss Lillian Saunders, of Leeds, England, niece of Mr. and Mrs. Harry L. Rhein, of Chicago, Ill., to Max Posen, formerly of Montreal, now of Chicago, took place March 7 at the Congregation Bnai Bezelel, Rabbi Morris Teller officiating. The bride's attendants were: Miss Rolla Rhein, maid of honour; Mrs. Henry Schwartz, matron of honour; Misses Leah Rhein, Ida Newman and Sarah Fisher, bridesmaids. The best man was Ralph Glass, and ushers were Henry Schwartz, Maurice Fisher, Sol Zeidenstein and Harry Mellon. Flower girls were Misses Anne Rubakin and Marion Solomon. The ring-bearer was Benjamin Solomon. The bride was escorted to the altar by her aunt and uncle, Mr. and Mrs. Harry L. Rhein; the groom by his sister and brother-in-law, Mr. and Mrs. S. Rubin. Five hundred guests were received in the community hall of the Temple. Montreal guests were Harry Posen, brother of the groom; T. Batshaw, Mrs. J. Batshaw and M. Kunin.

APPROACHING MARRIAGE

The marriage of Ella Bloombert, daughter of Mr. and Mrs. Israel Bloombert, to Nat Engel, son of Mrs. P. Engel, takes place May 2, at the Beth Jehuda Synagogue, Rabbi J. Berger officiating.

ENGAGEMENTS

Mr. and Mrs. J. Leffel announce the engagement of their daughter, Leona, to Sam Sagan, of San Francisco, Cal.

Mr. and Mrs. W. Firestone announce the engagement of their youngest daughter, Rita, to Julius Flax, fourth son of Mrs. Flax and the late M. Flax.

Mr. and Mrs. J. Herscovivi, of Park Avenue, announce the engagement of their second son, Leon Herscovici, to P. Gelbert, oldest daughter of Mr. and Mrs. C. Gelbert, of New York.

BORN

Monday, March 15, at the Homeopathic Hospital, to Mr. and Mrs. M. J. Richler (nee Lily Rosenberg), a son.

Mr. and Mrs. Morris Soskin, of Vancouver (nee Rose Hyams, of Montreal), a son, Theodore Samuel, March 7.

At Barton, Vt., to Mr. and Mrs. L. Kugler (nee Anna Wiseman, of Montreal), March 19, a son.

At the Ross Pavilion, March 17, to Mr. and Mrs. Barney Miller (nee Minnie Morris), a daughter, Estelle Frances.

March 17, at the Ross Memorial Hospital, to Mr. and Mrs. Barney Miller (née Minnie Morris), a daughter.

March 14, at Montreal Maternity Hospital, a daughter, to Mr. and Mrs. L. Rappaport (née Lily Dick).

March 15, to Mr. and Mrs. I. Bier, 620 Centre Street (née Annie Linden), at the Ross Pavillion, a son.

ENTERTAINMENTS FOR BRIDES-ELECT

Among those who entertained in honour of Miss Dora Kellnor, a bride-elect of April, were: Mrs. Manuel A. Marshall, Sherbrooke West, linen shower, Monday, March 22; Misses Muriel Goldstein and Violet Ettenberg, luncheon and mah jongg at the Samovar Tea Rooms, Wednesday afternoon, March 24; Mrs. Wm. Harlig, Atwater Avenue, mah jongg, Wednesday evening, March 24; Mrs. Julius Block, Redfern Avenue, mah jongg, Thursday, March 25; and Mrs. Leon Fischel, Marlowe Avenue, mah jongg, Friday, March 26.

Mrs. Max Miller, Prud'homme Avenue, entertained at a bridge and miscellaneous shower, Wednesday, March 17, in honour of Miss Bessie Miller, a bride-elect of April 14. Prizes were won by Misses Anne Drimer, Lillian Schwartz, Bess Miller, Mrs. S. J. Levine and Mrs. Pedvis. Mrs. C. Shane won the prize for mah jongg.

Misses Jessie and Dora Halperin entertained at bridge on Tuesday, March 23, in honour of Miss Ella Bloombert, a bride-elect of May 2.

Miss Fannie Sheffer, Mance Street, entertained at a bridge and personal shower in honour of Miss Bloombert, March 21. Prizes were won by Misses Eva Signer, Jessie and Dora Halperin.

Miss Ruth Miller entertained at a trousseau tea and bridge Saturday, March 20, in honour of her sister, Miss Bessie Miller. Prizes were won by Misses Lillian Schwartz, Esther Weinrauch, Esther Slabotsky, and Mesdames M. Dick and J. Yates.

Miss Annie Baker gave a linen shower in honour of Miss Annie Taplitsky, a bride-elect of June 20, March 14, at her home. Covers were laid for sixty guests. Assisting the hostess were Mesdames M. Baker, S. Cohen, A. Kalin and Miss Bessie Taplitsky. Miss Dora Baker danced the "Charleston" and Miss Annie Buckman played the piano. A bouquet of roses and carnations was sent to the hostess by Frank Baker, Miss Taplitsky's fiance.

BAR-MITZVAH

Mr. and Mrs. David Cosman, Northcliffe Avenue, were at home Sunday, March 21, in honour of the bar-mitzvah of their son, Ben. Services, Saturday, March 20, at Shaar Hashomayim Synagogue.

Professor Kokowzew, one of the foremost Hebrew scholars in Russia, is contemplating a trip to England to investigate Oriental manuscripts in the libraries there. Professor Kokowzew held the position of Professor of Semitic languages and contributed largely to Hebrew earning.

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ENGAGEMENTS, BIRTHS AND MARRIAGES

Photo by Alexander Macadam Studio.

Mrs. Maxwell Notkin

Formerly Miss Bessie Cohen, a bride of March 7.

BAR-MITZVAH

The bar-mitzvah of Abraham, son of Mr. and Mrs. M. Wise, 2066 Hutchison Street, took place Saturday, March 20, at the New Adath Jeshurun Synagogue. Mr. and Mrs. Wise were at home Saturday and Sunday. The hostess was assisted in receiving by Mrs. Julius A. Rosenfeld. Mesdames Max Finkelstein, Ben Grinstein and Jack Benjamin assisted in serving. About 150 guests were present.

The Jewish population of Bavaria, on June 16, 1925, was 49,163, as against 54,777 on December 1, 1910, a decrease of 5,614, in spite of the natural increase during the past fifteen years.

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Jonah and His Message

By "A Pulpitless Preacher"

Every now and then we read in the press of this or that preacher discussing, from the pulpit and otherwise, the subject of Jonah. Over and over we are told that we must accept the story of the whale literally, and there, apparently, the discussion ends—the other part of the Book of Jonah being fully ignored.

"Blessed are the believers!" Realizing that their intentions are perfectly sincere and good, I have great respect for them. Nor do I wish to apply to them the essence of that popular saying which, in little more that two words, gives the definition as to what really constitutes "bliss." I do, however, wish to say that the preacher who insists that Jonah *did* live in the whale's belly for three days, and that unless we so believe, we must admit "that Moses," the prophets and Jesus were all fakers and frauds," such preachers, I fear, are not only on the wrong path, but are treading upon dangerous ground. By that they actually put the words of blasphemy into the mouths of those among us who, although wavering, are as yet blindly seeking the truth. To my mind, such preachers can no more turn the tide of thoughts in one's analytical mind, or make one believe in the unbelievable, than they can make the hustling business man discard his automobile and rush to his business in a cart drawn by oxen.

For many years I have been wondering why this Book of Jonah is so utterly misunderstood. Why do people see the simple setting but fail to see the jewel in it? As I see it, the story contains not merely "a new doctrine of a universal God," as a Jewish preacher recently wanted us to understand (the Maker of the universe is naturally "universal") not even just "a message of love and forgiveness," but a supreme command to Jonah (and by that, to all of us) to rush to the aid of the bitterest enemy, no matter at what sacrifice to one's self.

Nineveh! The capital of Asshur! . . . Whoever reads in "Kings" the story of the desperate struggle of Israel against Assyria (and remembering that the former was, after all, only human), whoever in "Isaiah" finds that magnate among the prophets who, like Jeremiah in his day, was "the man who saw the affliction" in all its frightful reality now imploringly calling out to the indifferent world: "Oh, comfort ye, comfort ye, my people," now indignantly turning in the direction of Nineveh and Asshur and accusingly shaking his finger, is thundering:

"Oh, robber and thou hast not been robbed,
And traitor and none hath betrayed thee!
When thou ceasest to rob, thou shalt be robbed;
When thou endest to betray, they shall betray thee!"

Whoever knows all this will know the reason why Nineveh was the arch-enemy of Israel and Judah. For many years the Assyrian steam roller would roll over the territory of the two little kingdoms until it first completely wiped off the face of the earth the kingdom of the ten tribes, and not many years later very nearly did the same to the kingdom of Judah and Jerusalem. Truly the resentment in the heart of every Israelite of that day against anything Assyrian must have been very strong indeed. And yet . . .

Years must have passed. Perhaps a century or so. The great open wound in the people's hearts, while refusing to heal, was no longer as painful as in the years past. Sufferings seemed to ennoble them. The genius of the people, the discoverers of the true God, except for dark periods now and then, has never ceased evolving ever broader and ever finer attributes to the name of God and similar ideals for mankind. That divinely inspired group of the people known as prophets (in Hebrew, "Nabi," —orator, speaker and, generally, thinking man) must have watched the land of Asshur very keenly. They could not help observing that Asshur had waxed fat with the blood and plunder of his many victims with the usual result of decadence and degeneration of the people. These Jewish prophets, with their passionate love for justice, must have come to the conclusion that a city like Nineveh could not long exist under such conditions. These prophets believed in a God *as nature proves Him to be:* not a God indulging in excessive niceties, not a sugar-coated God, but a God who is the Maker and Father of all mankind and as such is sure to call to account this one or that one of His sons to pay the price for debauch.

But the people who have produced the prophets, have already long before evolved a God who is infinitely merciful and compassionate, a God who "does not want the wicked to die in his wickedness, but to return from his way and live." Therefore, if this be true, then someone "who knows" must rush forward and save Nineveh and Asshur from certain doom.

And who would that "someone" be but the same old, incorrigible idealist, the Jewish prophet? It was then that a Jewish author wrote the Story of Jonah. . . . Outside of the Book of Samuel, it is the only one of "The Prophets" written in plain prose, and, from the literary standpoint, is a marvelous piece of work. I do not wish to use a banal phrase and call it "the greatest short story ever written." I revere the author too much and have too much admiration for the people who produced him to make comparisons.

The author of "Jonah" must have been a psychologist of no mean variety. He knew human nature. He made his character, Jonah, put up a great struggle between two impulses: the natural desire to see the arch enemy pay the penalty, and a still stronger urge to rush to the salvation of that enemy. That was why he made Jonah rush seaward, away from the road to Nineveh, away from himself. Here is where the story of the whale came in handy. By that, the author meant to say that in order to save the doomed, God would not hesitate to break His own laws perpetuated in the laws of Nature; that He would do so even for those that do not know Him, and just because "they do not know between right and left." How could the author foresee that some people would see in his story the whale only, and in all sincerity endeavour to swallow him whole, with

(*Continued on page 44*)

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IN THE SYNAGOGUE

Temple **Emanu-El, Rabbi Herbert J. Samuel, 4128 Sherbrooke Street West.**

Sermon, Friday, March 26, "The Four Sons." Saturday morning talk to children. Passover, Monday, March 29, service at 6.30 p.m.; Seder at 7. Tuesday, March 30, service at 10.30 a.m. Friday, April 2 8.15 p.m., sermon, "Freedom."

Nathan Gordon and Rabbi Samuel have received invitations to the luncheon given by E. W. Beatty in honour of Viscount Allenby, Friday, March 26, at the Mount Royal Club.

Sisterhood met Tuesday evening, March 16. Mrs. Stein, chairman of the entertainment committee, presided. Two songs were given by Mrs. Chechik, "Eli, Eli" and "Obstination," by Fontenailles, T. Kelly accompanied. Mrs. I. M. Rubinovich read from "Deburau," by Sacha Guitry; also "Reverie," by Robert Norwood; "Break, Break, Break," by Tennyson, and Browning's "Incident in a French Camp." Sisterhood is co-operating with other clubs during music week and will hold a concert Wednesday, April 7, at Willis Hall, corner of Drummond and St. Catharine Streets. The concert is under the auspices of the Delphic Study Society but the programme is being arranged by the Sisterhood.

The Temple Emanu-El Sisterhood will co-operate with other clubs to arrange a musicale during Music Week, Willis Hall, during the week of April 4.

Among those who will be present at the Temple Emanu-El Seder supper Monday, March 29, are: Rabbi and Mrs. H. J. Samuel, Misses Anne and Celia Samuel, Mr. and Mrs. Edgar M. Berliner, B. Gardner, Mr. and Mrs. J. P. Levee and son, Buddy, Mr. and Mrs. George Goldstein and daughters, Alice and Edna, Mr. and Mrs. Dave Roskan, Mr. and Mrs. Charles A. Goldstein and Miss Audrey Goldstein, Mr. and Mrs. Martin Simon and Martin, Jr., Mrs. D. L. Cohen and Julius Cohen, Mr. and Mrs. J. Wiener and family, Louis H. Jacobs and Miss Florence Jacobs, Mr. and Mrs. L. P. Silver and family, H., I., B., Joe, Edgar and Paul Frankel, Mr. and Mrs. Jerome Lewineon and son Howard, Miss Geraldine Rothschild, Mr. and Mrs. J. Aron and guest, Mr. and Mrs. L. S. Bruenn and guests, Mrs. G. Fischel, J. Broidy and daughter, Mr. and Mrs. J. F. Miller, Sol S. Vineberg, Misses Goulda and E. Vineberg, Miss Freda Groseman, Miss Mollie Bald, Mr. and Mrs. J. C. Asch, Mr. and Mrs. Abe Asch, Mr. and Mrs. Joseph A. Dobrofsky and Peter, Mr. and Mrs. H. M. Chorlton, Arthur Schalek, Miss Rae Schalek, Mr. and Mrs. Louis Wolfe and family, Mr. and Mrs. Harry Wolfe, Mr. and Mrs. George Shapiro and George, Mr. and Mrs. Maxwell Goldstein, Mr. and Mrs. E. C. Goldstein, Mr. and Mrs. A. Schwartz, Miss June Schwartz, Mr. and Mrs. Harry E. Davis, Stanley, Lloyd and Eileen Davis, Misses Jessie and Ruth Goldstein, Mr. and Mrs. I. Danson and Edgar, Mr. and Mrs. Arthur Friedman, Mr. and Mrs. Arthur Simon, daughter and Harry, Mr. and Mrs. J. H. Blumenthal, Miss Dorothy Blumenthal and Melville.

Shaare Zion Congregation, Claremont Avenue, below Sherbrooke Street. Rabbi Julius Berger

Among those who sold tickets for the cabaret dance held March 23 were: Misses Dorothy Fisher, Violet Presner, Violet Druxerman, Edith and Evelyn Kaufman, Eva Guilaroff, Rose and Betty Goldner, Minnie Cummings and Roth Laing. On the programme were: Miss Edith Ziff, Jack Klein and Betty Thompson. Jazz Revue, under the leadership of Miss Dorothy Fisher, including Misses Ruth Laing, Edith Kaufman, Evelyn Kaufman, Eva Guilaroff and Sadie Miller.

Samuel Yellin, master ironworker, was recently awarded the Bok prize of $10,000. This prize is awarded annually to the citizen in Philadelphia who during the past year has performed or brought to its culmination a piece of work which is deemed of the greatest service to the community. The award was announced by U.S. Senator Pepper in the presence of a notable gathering that crowded the Philadelphia Academy of Music. Mr. Yellin, the recipient of this signal honour, was born thirty-nine years ago in the Russian province of Podolia, and came to this country at the age of seventeen. He was instrumental in reviving the art of wrought-iron work in this country. Among the many commissions that he has completed are the huge grill-work gates of the Packard building in Philadelphia, and the two massive iron lamps which flank them on each side. The wrought-iron work on the Federal Reserve Bank and the Cunard Building in New York City, that of the Harkness Memorial Quadrangle, on the campus of Yale University, and the Washington Memorial Chapel, at Valley Forge, have all been wrought by him and his workmen. It was also through his efforts that a department of wrought-iron work was established at the School for Industrial Art, of which he at one time was a pupil. Incidentally, the first Jew to receive the Bok prize was Samuel W. Fleisher, founder of the Graphic Sketch Club, who was awarded the prize in 1924.

H. D. Nomberg, the noted Jewish author and former member of the Polish Sejm, has arrived in America. Mr. Nomberg will spend three months in this country studying Jewish life here. This is his second visit to the United States, the first having taken place in 1912.

Mrs. Herbert M. Limburg is the donor of the new home of the Jewish Children's Learning Bureau, located at 1646-48 Avenue A, New York. Mrs. Limburg donated the building, which is valued at $75,000, as a memorial to her parents, the late Jacob and Rosa Rossbach.

Professor Samuel S. Cohen, of the Hebrew Union College, Cincinnati, will be the first Jew to lecture at the Garret Biblical Institute of the Northwestern University. He will deliver three lectures, his subject being, "What Is Judaism?"

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OBITUARY

Mrs. Jacob Hirsch, formerly Lizzie Levine, died in her eighty-first year Thursday, at her home Laurentian Apartments, 29 Cote des Neiges Road, on Thursday, March 18.

She was born in Germany, coming to Canada in 1853. First she settled

Late Mrs. Jacob Hirsch

at St. Andrew's, Que. Later her family moved to Richmond, Que., where she was married to Jacob Hirsch in 1863. They lived there until 1875 when they moved to Montreal.

Mrs. Hirsch, together with her late husband, was one of the founders of the Shaar Hashomayim Congregation. She also aided in the establishment of three synagogues. First was one on St. Constant Street, now Cadieux Street, then the second one, a larger and more imposing structure on McGill College Avenue, and the last one at Kensington Avenue and Cote St. Antoine Road.

She also helped to found the Ladies' and Chevra Kadisha Society, of which she had been president and honorary president.

Mrs. Hirsch used to recall her early school days when she was selected from her schoolmates to present a bouquet of flowers to the late King Edward, then prince of Wales, on his visit to Montreal to dedicate the Victoria Bridge. Mrs. Hirsch was also presented to the present Prince on his visit to Montreal.

She and her late husband celebrated their golden wedding anniversary in May, 1913. Relatives and friends from all over Canada and the United States were present at the festivities.

Mrs. Hirsch is survived by three sons, Michael, Robert and Marcus J. Hirsch, and three daughters, Mrs. Archie Jacobs and Misses Sophia and Essie Hirsch; grandchildren, Mrs. Isadore Hirshberg, J. Arthur and T. Percy Hirsch and Melvyn G. Jacobs. Four great-grandchildren also survive.

Mrs. Hirsch was buried in the Shaar Hashomayim Cemetery.

Tobias Rosenberg died March 18. Funeral, Friday, March 19, at 10 o'clock, from 1525a Hutchison Street. He leaves three daughters, Mrs. M. Cohen, of Ste. Agathe; Mrs. S. Shulemson, of St. Johns, Quebec; and Mrs. Ted Garfinkle, of Montreal.

At 224 Oxford Avenue, March 18, Rebecca Stern died, aged 44, wife of Octo Felsen. Funeral from Jos. C. Wray & Bro. chapel, 290 Mountain Street.

The death occurred of Mrs. L. Josephson at the age of thirty-three. She leaves her husband, Louis Josephson, and four children, Sarah, Sally, Ruth and Joe. Funeral took place from the home, 1305 St. Urbain Street. Burial in the Beth Jehuda Synagogue Cemetery.

The death occurred, Wednesday night, March 17, at his home, 4037 Dorchester Street West, following an illness of several months, of William Goldstein. He was born in Russia sixty-one years ago, came to Canada twenty years later and engaged in business here, retiring several years ago. Burial in the Mount Royal Cemetery, Friday, March 19. He leaves his wife (formerly Rose Mendels), a daughter, Mrs. Paul Saks; two brothers, I. Goldstein, of Montreal, and A. D. Goldstein, of Los Angeles; two sisters, Mrs. M. Claman, of Vancouver, and Mrs. L. Rosenzweig, of this city.

IN MEMORIAM

All notices under this head twenty-five cents per count line

In loving memory of Rena Raginsky, who passed away on the 12th of Nisson, 1924. Ever thought of by her husband, daughter Pauline and sons, Al, Harry and Ben. Her generous interest in the Hebrew Free Loan Society and the Ziere Bnai Rifka is being perpetuated in her memory by her husband and sons, who recently established the Rena Raginsky $1,000 Fund.

BIALIK HEBREW SCHOOL EXAMINATION

The semi-annual examination of the Bialik Hebrew School took place Sunday, March 21, from 10 a.m. to 1 p.m., and from 2.30 to 5 p.m., by the principal, Rabbi Cohen, Rabbi Vachtfogel, Rabbi Zlotnik, I. Gold, president of the United Talmud Torahs, and other members of the board of education.

THE OCTO BRIDGE GROUP

March 3, the Octo Bridge Group met at the home of Miss Mildred Ellis. Prizes were won by Misses Anne Harris and Lucy Rigler.

The late William Goldstein
who died Wednesday, March 17, at his home, 4037 Dorchester Street west

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CALANTHE TEMPLE No. 1

A stocking shower for the [illegible] Orphans' Home was given [illegible] Temple No. 1, Pythian Sisters, [illegible] at the home of Mrs. Sam [illegible] Esplanade Avenue. Five tables of bridge were played. Hostesses: Mesdames [illegible] Glass, I. Knight, and Misses [illegible] Schwisberg and Anna Fine. Prizes were won by Mesdames D. Rosenbaum, [illegible] Kaufman, S. Weigensberg and Misses Kate Burko and Cecile Adelson. About sixty pairs of stockings were donated by the guests.

I. J. Schwartz, the well-known American Jewish poet, has just published a volume of poems entitled "Kentucky," which critics say contains some of the finest Yiddish poetry written in our times.

DOMINION HADASSAH

There are twenty-eight members in the New Junior Chapter at Quebec, which was organized through the efforts of Mrs. H. L. Sourkes, of Montreal. Officers: president, Mrs. M. Greenblatt; vice-president, Miss Mary Gardner; secretary, Miss Sylvia Schwartz; treasurer, Mrs. A. Shapiro.

Lillian Freiman Chapter pledged $800 to Keren Hayesod Campaign. A new member is Miss Florence Pollack, age nine months. Mrs. Pollack donated $25 in her daughter's name to go to the Keren Hayesod pledge. A raffle donated by Mrs. L. Lazarovitz was won by Mrs. L. Lazarovitz. Mrs. Leibling and Mrs. Lazarovitz were delegates to the convention.

Lachine, Quebec, Chapter contributed $50 towards the Girls' Agricultural School and pledged $25 towards the Keren Hayesod. Meetings of this chapter have been held at the homes of Mesdames J. Schecter, Max Miller, Israel Schecter, Sternberg, Friedman and S. Kauffman.

At the bar-mitzvah of Sidney Mossman in Windsor, Ont., those present contributed $103 to the Jewish National Fund to inscribe the name of the bar-mitzvah in the Golden Book.

In Winnipeg, Mrs. H. E. Wilder, western vice-president of the Dominion Council, helped organize a Council of Winnipeg. Officers: president, Mrs. H. E. Wilder; vice-president, Mrs. B. Laxer; secretary, Mrs. J. M. Bernstein, treasurer, Mrs. Schloss.

Deborah and the Miriam chapters held a bridge at the Manitoba Hall which netted $190.00. Winnipeg chapter arranged a theatrical at the Queen's Theatre, and $180.00 was realized. $202.00 was forwarded for the Orphan Fund. As part of their propaganda work Dr. Perry lectured on his trip to Palestine at the Talmud Torah Hall, December 17. Queen Esther chapter held a bridge and musicale at the Peretz School net proceeds, $65.00. Ruth chapter arranged a silver tea and musicale at the home of Mrs. H. E. Wilder. Proceeds, $25.00. Judith chapter held a dance at the Montefiore Club, January 5. Queen Esther chapter arranged a tag day for January 10, in aid of the sanitarium. Miss Helen Grabovitsky, was president. Hulda chapter planned a bridge for January 20, at the Montefiore Club rooms. Miriam and Deborah chapters held a reception for Mrs. Wilder at the home of Mrs. Sector, Mountain Avenue. A purse was presented the guest of honour. Mrs. H. Sokolow was also presented with a travelling case. Hostesses, Mesdames Sector, Alleson, Stockhammer, Shinoff and Axelman. Music by Mrs. M. Haberin and Mrs. Shaw.

Officers of the Calgary chapter president, Mrs. M. Markus; vice-president, Mrs. A. L. Barroir; secretary, Mrs. A. H. Goldberg; treasurer, Mrs. A. Horwitz; executive, Miss R. Rabbinovitz, Mesdames A. Shnitka, Jr., J. Berenson, I. Marks, S. Freedman, M. Shapiro, J. J. Wise, L. Simon, A. Shnitka, Sr., B. Groberman, J. Hart, S. Segal, and A. W. Belman.

Hadassah chapter of Vancouver, B.C., held a dance and bridge at the Manufacturers' Building. $300.00 was collected and sent to the Keren Hayesod. Eleven hundred garments were sent to the consumptive hospital in Palestine, and $50.00 was mailed for dues recently. Another bridge will be held shortly, proceeds to go towards the material fund.

A new chapter has been established at Ansonville, Ontario. Officers, Mrs. H. Kusaner, president; Mrs. S. Schwartz, vice-president; Mrs. J. Perlmutter, treasurer; Mrs. S. Silver, secretary; Mrs. I. Korman, executive.

The Daughters of Israel Chapter of Timmins, Ontario, elected: president, Mrs. Anna Halperin; vice-president, Miss Alice Martin; treasurer, Mrs. S. Feldman; recording secretary, Miss Rose Levine; corresponding secretary, Miss Sophie Levine.

Mrs. D. Mitchell was convener of a dance held January 7, in the Hebrew Congregation Hall. Committee, Mrs. S. Feldman, Misses Alice Martin, Rose and Sophie Levine.

A raffle was donated by Mrs. Shenkman. Miss Becky Levine was elected delegate to the convention held in Montreal.

Two trees were bought in the name of Norman Wilfred Shenkman. Money sent out for the year: Keren Hayesod, $500; various causes, $300. A silver tea and social planned for January and February by Mrs. P. Levine and Mrs. N. Greenberg.

Report of the chapter of Estevan, Sask., was compiled by Mrs. J. Berger, secretary. This report showed a total of $1,100 raised during the period from January 1, 1924, to November 30, 1925. This money went to the following funds: National fund, $489.70; Keren Hayesod, $250.00; Girls' Agricultural School, $68.00; registration and dues, $60.20; Hebrew University, $55.00; sewing material, $47.10; tuberculosis sanitarium, $30.00. The chapter will contribute $500 this year towards the Keren Hayesod campaign.

Saskatoon, Sask., chapter of seventy-seven members, have compiled statistics of the past year's activities, showing a total of $850 raised in 1925, as against $500 in 1924, and $350 in 1923. Mrs. Sarah Teitelbaum is secretary. Officers: president, Mrs. M. Davidner; vice-president, Mrs. H. Buckwold; secretary, Mrs. S. Teitelbaum; treasurer, Mrs. H. Helfgott; Dominion councillor, Mrs. J. Mallin; executive committee, Mesdames I. Genser, M. Gropper, W. Balzak, V. Aaron and J. Goldenberg.

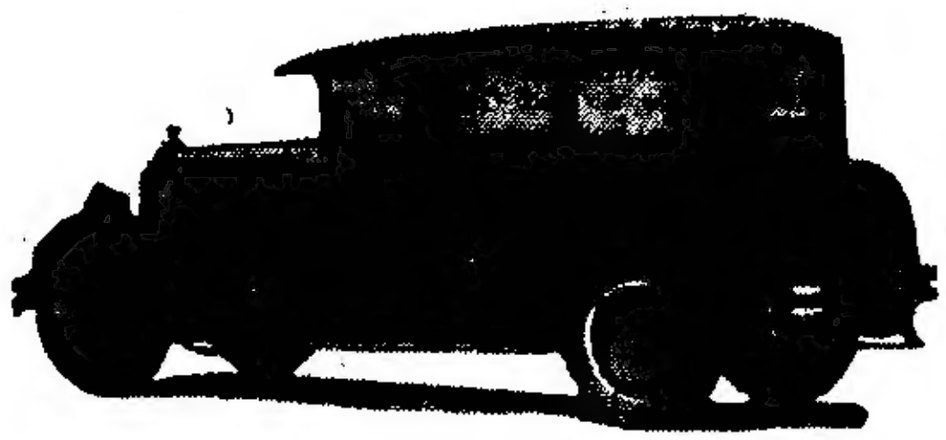
A vote of thanks was extended to Mrs. J. Mallin, retiring president.

First collection from National Fund boxes amounted to $57.40, and second collection, last fall, amounted to $161.80. The chapter placed forty boxes in surrounding towns.

The Yorkton, Sask., chapter through Mrs. L. B. Lexir, sent in money towards the National Fund, collected from boxes placed in that district.

Deborah Chapter chose Miss Sara Natanson unanimously, as secretary, in place of Miss B. Segal, who has left Yorkton. $20.00 was sent for one dunam of land. A dance brought in a clear profit of $21.00. A vote of thanks was given Mrs. J. Lexir for the donation of a hand-knitted raffle, which brought in $11.00.

Brandon, Man., Rebecca chapter contributed $80.



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Chassidic Sect Clings to All Old Rites

By ZELD F. PONKIN

Milady steps grandly from her limousine into Grand Street; Milord pays the scoffing taxi driver who has driven him half the length and all the width of Manhattan Island to find the little theatre where New York's latest novelty—the mystery of an exotic Old World sect called Chassidism is on display. But both milord and milady, pilgrims drawn by curiosity, are wholly unaware that a stone's throw from the playhouse they can find such scenes enacted in real life, in all seriousness, as are offered for their amazement on the little stage within.

Chassidism, a highly emotional, superstition-ridden form of Jewish worship widespread throughout Eastern Europe two centuries ago, to which interest has been drawn by performances of "The Dybbuk" in English and Yiddish here persists, an anachronism, in present day New York.

The wondering theatre-goer who turns down one of the dark and squalid streets that branch away from Grand and Pitt and peers on tiptoe through an uncurtained window which throws its light across his path, can look in upon a picturesque group of bearded Chassidim. They sit with heads close together, before the opened pages of the Talmudic commentaries, relating an oft-told tale of a wonder-working rabbi who passed into legend two hundred years ago. In a corner a lone student sways his body rhythmically above the table that holds his holy books. It may happen that the passerby hears singing—a chant that gains momentum until it becomes a shout of ecstacy. Should this be the Sabbath night there will be feasting—a banquet of salt herring, near beer and the plaited loaves of Sabbath bread—a lively feast of humble men in a long, low-ceilinged, dimly lighted room which is a house of worship, a stage for the last scenes of a religious drama of fanaticism and superstition. On the eve of the religious festival of Simcath Torah one may find roistering processions of men old enough to know better, dancing through the streets from synagogue to tenement.

In the most modern city of the New World a relic of the European ghetto of the seventeenth century still survives, unaltered by the sweep of civilization all about it. Estimates place at 10,000 the number of Chassidic Jews in New York, worshipping as their forefathers did in Moldavia, Wallachia, Roumania, Poland and Southern Russia, clinging to their strange beliefs, amazed that any one should doubt or disbelieve. They have numerous synagogues, ranging from substantial edifices on Attorney and Rivington Streets to ill-ventilated basement rooms for study, daily prayer and celebration. They believe in and rely upon the wisdom of their Zaddik, the pious Jew whom they have selected to be the spiritual leader of their little group. The homeless spirit is no fantasy to them. Indeed, they struggle with evil and restless spirits every day of their lives. But they are old men for the most part, old or middle-aged. Their youth was passed in little European villages where they learned that the worship of their fathers dare not be challenged. Their young people lend ear to the sceptics, so that the next generation may know them no more save as the shadowy figures in plays, in tales like "The Golem," in absurd and yet haunting Yiddish folk-song.

Throughout the east side and in the east side of Harlem one finds the synagogues of the Chassidim with their worshippers and followers, and the smaller groups which meet in storerooms basements and tenements. The Chassid does not require a dignified building to house his beliefs. Ten men gather together and select whatever room their means permit for a "stubel"—the very term signifying a rude shelter. A huge building loft on Orchard Street for many years housed a Chassidic "stubel." Each group has its leader, who is called the Zaddik—the "rebbe"—the "gutter yid." Each believes its particular "rebbe" to be the wisest and godliest man on earth and cleaves to him with zealous partisanship. Moreover it believes in him to the extent that it cheerfully pays him for his counsel, much as the non-believer pays his doctor or lawyer, so that there are Chassid rabbis on the east side today who have become very rich men. When the baby falls ill of a fever the mother goes to see the holy man before she calls the doctor, and summons the physician only when the neighbors insist. When her husband contemplates a change from pushcart peddling to pants operating as a means of livelihood he consults with his "rebbe"; when the matchmaker brings a young man to call upon his daughter, he must first consult the holy man about the suitability of the match. And if the good wife's soup spoon drops beside the butter plate, or if she has dreamed a most peculiar dream, then too the man of wisdom must tell what is to be done.

In all the important and trivial affairs of life the Chassidic Jew in New York leans upon his "rebbe" quite as he did in his little home village. One good "rebbe" his worth ten American doctors or lawyers, for the wisdom of all the ages is his. He surrounds himself with a group of satellites who attend to the monetary transactions and preserve the Zaddik's air of mystery. If there is an epidemic of measles in Hester Street the little children wear strings of red tape about their wrists and throats, for these have been blessed by the holy man and will assuredly keep away all forms of evil. A primitive sort of Christian Science is found in their faith in the power of prayer.

In the Chassidic synagogue the oldest ceremonials of Jewish ritual and custom are preserved. Women, of course, sit in a little balcony upstairs, where the men folk cannot see them, or if the synagogue is one small room, the women's section is partitioned off by a curtain. This custom is adhered to in varying degrees by all of the traditional orthodox synagogues, but the Chassid carries his misogyny a step further. No Chassid at prayer may look upon a woman, nor may he at any time shake hands with her or speak directly to her if she be a stranger. The Zaddik will not pass through a room in which women are seated. When the east side woman brings her problems to the "rebbe" they must be written on paper and presented to him by an intermediary.

The ear that is accustomed to Jewish ritual can detect the peculiar quality that distinguishes the Chassid from all his brethren at prayer. The note of melancholy is absent. His prayers vibrate with feeling. His body sways not with despair, but with mounting ecstasy. He has been taught that if he can but allow himself to be carried away by his prayers, he approaches nearer to God.

The third meal of the Sabbath day brings the fullest expression of the Chassidic spirit. This meal is called the Shallos Suddah. It takes place in the house of worship immediately after the evening prayer. His religious duties having been performed, the Chassid feels the closeness of communion with God relaxed rejoicing in the Sabbath queen. His daily cares are forgotten. Life is quickened with hope. A gaunt shabby man arises

"The broken leg of my son has begun to mend. Therefore my wife has baked cakes for the Sudah. Another strokes his black beard and says: "My business was good this week, I sold every banana from my cart before the beginning of the Sabbath. I will provide two hens." The feast may be a taste of meagre fare, far too little for a score of ravenous men, or it may be a sumptuous banquet of roasted fowl, choice fish, rich pastries and sacramental wines, but the spirit of the banquets is the same. There is mischief afoot—schoolboy spirits in old care-worn men. They play practical jokes on one another, tell stories, sing, shout. It is a holiday for the soul. A man stands up to chant a prayer. He steps back into a pail of water while his companions roar. Another falls asleep on a bench. He awakens to find his shoes filled with sawdust. Horse play alternates with prayer.

The holy man sits at the head of the board. His followers crowd about him. The wine cup he has tasted is passed from lip to lip. There is a scramble for his leavings, for all that he has touched gains holiness from him. Or if they do not touch his plate or cup his followers listen eagerly to catch the words of wisdom that fall from his lips and repeat them with beaming appreciation all down the table. At every feast they never weary telling the story of the Baalshemtov and the miracle working rabbis who followed him.

The Baalshemtov, Israel of Miedziboz, to whom was given the title which signifies "wonder worker by means of invocations in the name of God," was the founder of Chassidism, the term meaning saintliness. Baalshemtov lived from 1698 to 1759. In his youth he was a poor and kindly teacher, and at one time was employed at bringing little children to and from Hebrew school. For many years he lived, because of extreme poverty, in the caves and mountains of Carpathia, where he learned the healing powers of herbs and plants. He believed prayer to be a necessary adjunct to native healing and he prayed alone there in the mountains with a fervor that sometimes left him half conscious. When he emerged from his swoon he declared he had shared the holy mysteries of the universe. There is a strong probability, judging from his own versions of these strange happenings, that he was epileptic and prone to fits in moments of strong excitement. When he returned to civilization he was employed as a wagoner, a horse trader and later as an innkeeper in Miedziboz. In his tavern he applied the pharmaceutical knowledge that the field and forests had given him to the ailments of his fellow villagers, adding incantations to his simples. His reputation as a divine healer grew so rapidly that Polish nobles came to consult him.

Certainly from the Baalshemtov's life in the wilderness came his belief in the pantheism of God, which is the essence of the philosophy of Chassidism—the belief that God is everywhere, in every act, that His worshippers by prayer and righteousness can enter into communion with Him. Chassidism came to Eastern Europe at a time when the social condition of the Jewish people was distressful. It came to rabbis and students who for several centuries had been exploring the mysteries of the Caballa to find solutions of the mysteries of life. The teachings of the Baalshemtov brought them close to a realization of their quest. They were a sad, harassed people, living in poverty within spiritual and physical walls. The founder of Chassidism burst upon them, an optimist, stressing the importance of rejoicing, of food, drink and song. Hitherto melancholy had been the keynote of Judaism. The followers of Baalshemtov, a group as ignorant in the cultural sense as Israel of Miedziboz himself, leaped to turn dirges into paeans. They worked themselves into frenzies of ecstasy. They became veritable "holy jumpers," and at the height of their revels they danced on the table tops in their stockinged feet until the dishes of the Shalos Sudah rattled—queer, cadaverous men in long coats and ear locks. The age-long inhibitions of the Jews were for a little while released. Almost contemporaneously a sect of "Holy Rollers" came into being in Ireland, and the Shakers entered the American scene.

After the Baalshemtov there were many Zaddikim. Chief among these was Dob Beer of Mirez, who followed the Baalshem and lived for seventy-two years, until 1772. During his lifetime Chassidism enjoyed its widest popularity, and was, to use a modernism, put on a business basis. Beer was a learned man. More, he was ambitious. He lifted the accusations of illiteracy from the followers of the Baalshem. He surrounded himself with mystery and a court of admiring satellites, remained hidden for the greatest part of the week and emerged for the Shalos Sudah clothed in white satin. He brought his followers to believe that the Zaddik is the "most perfect and sinless human being. He is not Moses alone but the representative of God and His image."

Following Dob Beer were scores of lesser Zaddikim—petty monarchs—and each was the subject of the highest veneration in his little community, and to him his followers attributed the power to work miracles, drive out evil spirits and commune with the dead. There were, it is said, Zaddikim who sent their followers out to rob travellers so that the holy man might later, with prayer and incantation, locate the lost articles and return them to their owners. It was incumbent upon a community to support its Zaddik, for pilgrims came to visit him from many miles thereabout, students journeying to their mecca to seek inspiration, simple villagers craving the explanation of some untoward word or act. Many of the Zaddikim actually founded dynasties and passed their office from father to son. Not a few lived like royalty, with magnificent palaces built by the superstition of the people, and hundreds of servants. They had no hesitation to prey upon the credulity of an unlettered people.

The Chassid places a pathetic emphasis on food and drink. His dreams of paradise include a palace of sweet puddings and meats, with fountains of brandy. It must be borne in mind that for the most part the members of this sect were penniless students who lived at the house of worship, half famished, depending upon the charity of the villagers, uncertain where the next meal was to come from, persuading themselves that by starving their bodies they might approach that stage of semi-consciousness essential to association with the mysterious world beyond.

Enoch Wolberg, advertising manager of The Jewish Daily News and associated with that newspaper for forty years, nationally known as a pioneer in forming the Foreign Language Press Association, died at his home, 125 Eastern Parkway, Brooklyn, in his fifty-third year. Mr. Wolberg is survived by his widow, Mrs. Rose Wolberg, a daughter, Alice, a student at Barnard College; his mother, Mrs. Rachel Wolberg, of Trenton, N.J., and two brothers, Bernard of Baltimore, and Samuel Wolberg, living in the Bronx.

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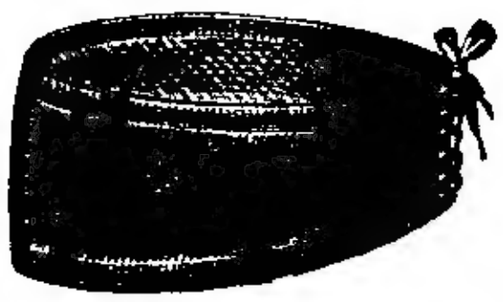

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Of a recent column printed here, in which it was argued that English-Jewish newspapers should print news of Jewish crime, the *Jewish Ledger*, of Rochester, N.Y., says:

"The larger part of this week's editorial page is given over to a striking article reproduced from the CANADIAN JEWISH REVIEW which in comparatively few words lays bare a situation heretofore dealt with only rather sketchily. The Jewish people long have been emulating the ostrich in burying their heads in the sand when unsavory breezes were about, and such a vitrolic pen as has appeared in Toronto may jar them from their lethargy. 'The truth, the whole truth and nothing but the truth' must apply to journalism as well as to court testimony. The picture has been distorted too long, and our people have been lulled into a false feeling of security by a certain saccharine English-Jewish journalism that has appeared and, from all outward indications, has been well fed in the United States. Now comes a bold writer who in the interest of preserving the faith feels no obligation of preserving an ill-founded tradition. He has struck out from the shoulder, and undoubtedly has bruised many tender skins. But what he has said is so pregnant with truth and so conforms to fact that we must admire his honesty and frankness, and for the moment overlook his boldness.

"There has grown rapidly in America the number of people who lunch together, make merry in song and story and refuse to gaze at anything that lacks the roseate hue. Hence the flourishing condition of certain clubs and societies. Honesty, however, has gone below par, in a market decidedly 'bull'—from every standpoint—and bids well to be annihilated, unless more champions like our Toronto friend come to the rescue. Life is more than triumph and eulogy, and there will be more triumphs and eulogies set down if its sordid aspects are given a fair amount of consideration. You can't hold up the mirror, and then attempt to block out part of the reflection—and still boast o honesty.

"Many publications have built tremendous financial successes on the theory of 'not offending anybody.' But we often wonder if it is worth the price. What satisfaction can come to the promoters of such unjustifiable enterprises? What English-Jewish publication that just rambles along without an objective save to avoid striking tender human points is worthy of support and preservation? Yet they are as common as flies in July. And they merely reflect a Pollyannaism among our people that is a mere evasion of moral responsibility.

"The English-Jewish press soon must assume the attitude of the great American daily press which, despite wails of protest and derision, reflects truly our daily life, good or bad, and is no better or worse than society as a whole. Jews are not 100 per cent. right any more than Gentiles, and the sooner they face this fact and acknowledge their deficiencies they will be a finer and more exalted people with increased respect from all."

* * *

In the Keren Hayesod campaign here the Zionists should derive a great deal of encouragement from the general attitude of non-Zionists in this country toward the work in Palestine. The Zionists call it "upbuilding the Jewish homeland." The non-Zionists call it the Palestinian venture, project or experiment. Theoretically they may be no nearer Zionism than they ever were, but their attitude is more sympathetic now. Not only that, but they know that they are expected to help with the work in Palestine whether they are Zionists or not. Chaim Weizman said when he was here over two years ago, that little could be accomplished in Palestine without the aid of the non-Zionists. They are helping and have been helping to the extent of several million dollars.

At the last meeting of the Central Conference of American Rabbis, the vote stood 36 to 34 rejecting any suggestion of Palestine in its endorsement of the Jewish Distribution Committee campaign for fifteen million dollars for Russian relief. That was pretty close. Time was when a Reform rabbi who said he was a Zionist was hard to find. Now thirty-four out of thirty-six vote in sympathy with the Zionist cause. At this conference it was said: "Maintaining our inheritance 'on this side of the Jordan' we should listen to the call of Moses to Manasseh and Gad. 'Wherefore will ye discourage the children of Israel from going over into the land which the Lord hath given thee?'"

Recently Abraham Cahan, editor of the *Jewish Daily Forward*, which long treated the Zionist ideal with ridicule, went to Palestine to ascertain the facts concerning life there. He came back filled with admiration of the courage and self-sacrifice of the *chalutzim*. He said: "There are great difficulties but it is ridiculous to oppose this work. If the Jewish people are convinced that Palestine will absorb a few million Jews nobody will oppose it." Of significance is the fact that Cahan found not one colony self-supporting. Even with the subsidies provided by the Zionist organization milk was not plentiful for the children and the adults often became vegetarians from necessity.

Life in Palestine is not heaven. The idealists there take the monotony and hardship as part of a wonderful whole. The less idealistic take it as part of an escape from much worse. Whatever the life there and the attitude of the *chalutzim*, any plan to help them or others to settle there is a relief measure. Without help the settlers will be in trouble and even starvation. Whether a man wants Palestine to be built up as a country or whether a man wants Palestine to be a small intellectual centre or whether he believes either of these things will come true, the fact remains that other Jews, sheltered in Palestine from European barbarity, are in need of assistance. Thus the obligation to every Jew is clear. Tey way to discharge it is to give to the Keren Hayesod.

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How They Found a Manufacturer for Yetta

By D. LOVE

"Oh, don't talk like an old maid, Yetta. You ought to get into our American life and you'd wake up," Mrs. Levinsky scoffed.

"Well everything is so very different from home that I don't know what to do," Yetta replied. "But I can't see why I must get married to get along in America."

"Say anything you like, but you will always be shut out like a greenhorn amongst American-born girls."

"I am studying hard now—I hope to know English soon, and then I will be able to find better work."

"Oh, you old country people make me sick! Filled with learning. In America you have to be filled with dollars!"

Yetta Goldstein was a poor niece of Levinsky, the cloaks and suits millionaire. She had come over to this country a few months ago from Poland, with the money her uncle sent her.

She did not fit in somehow into her rich relatives' environment. She came to America too late to avail herself of the gifts of an American girl, so her aunt thought. Had she been fifteen years younger she would have gone to school and imbibed American ideas. She had no style. No painted cheeks and lips. No bobbed hair. She looked just like those home girls, retaining all their innocence from Europe.

The days she spent in her uncle's factory, working as a finisher, for in America everybody has to earn his living. At nights she studied English, and the position she occupied in her uncle's home wasn't one to envy. As a private teacher in Poland, she had not been able to make enough, and so she had come here with hope for the better.

Soon she learned what an American cloaks and suits millionaire was! Her aunt was shining with silks and sparkling with diamonds. But all the jewellery her uncle bought her was only to show his friends how rich he was. They had a servant, a car, a nice house. All they did in the evenings was play poker. Her Uncle Abe could lose a few hundred dollars in one evening.

"This is America," Mrs. Levinsky went on, "where everybody must look out for himself. You can't always slave in the factory, and don't forget that you are getting on in years. Twenty-eight is high time to get married.

"I don't care to get married. I've set out to do something, and I am going to do it, even if it kills me."

"It may not kill you. But if you're left an old maid, it's worse."

Late into the night Yetta was absorbed in thought. She had come to Montreal with cheeks like red apples, skin softer and finer than velvet, long thick braids to her knees, eyes dancing and shining with life. And such life as she once had! And now? Her eyes were tired and gazed far away at nothing. A set sadness about her lips like those of an old maid's who has given up all hope of happiness. A grey face, turned to stone from not living. Everything about her was dead and grey. What had she done to herself to make her face look so sad and cold? If she could only get away from here! If she could only break away from all her rich relatives. She must live her own life, and she was smart enough to look out for herself.

And the next day Yetta overheard the following conversation between her aunt and Mr. Vineberg, the matchmaker.

"And such a girl she is," Mrs. Levinsky said. "And what a family, Mr. Vineberg."

Sam Vineberg agreed to this statement with a sort of palsied nodding of his head.

"But don't forget, Mrs. Levinsky, that your niece is a greenhorn, and you oughta know that our boys like them with the English tongue."

"With the English tongue? Oh, Mr. Vineberg, I wish you a long life," Mrs. Levinsky said, piously. "You oughta hear her talking, you wouldn't call her greenhorn. If I tell you she is a fine girl you may believe me, Mr. Vineberg. And such a heart! She's got a heart of gold!"

"Sure! Sure!" Vineberg said in vibrant, confident tones. "But I would like to see her myself. How old did you say she was, Mrs. Levinsky?"

"Who, Yetta? She is only twenty-three," Mrs. Levinsky replied, as she thought it wouldn't do any harm to take off five years of Yetta's age, for the younger they are the better chance they have.

After the conference with the matchmaker and a spreading out of the family tree, Mr. Vineberg took out his notebook and proposed a candidate he had in stock.

"I just got the right boy for your niece, Mrs. Levinsky. He is in the clothing business and is making fine wages."

"Tell me all about him, Mr. Vineberg. Who is he?"

"He isn't one of these Americaners—he is a fine old country boy, from the Warsaw gubernia."

"What's his business did you say?" asked Mrs. Levinsky anxiously. "Has he got something in the bank?"

"Sure! He is a fine cutter in Sam Cohen's factory, but as soon as he marries himself to a nice girl, he will go into the business for himself. And he is not looking for money. All he wants is a good cook and a fine girl."

"That doesn't sound so bad," Mrs. Levinsky said. "When can you bring him, Mr. Vineberg?"

"Let me see—to-day is Wednesday. What about next Friday? Does that suit you, Mrs. Levinsky?"

"Sure! sure! It's very fortunate, because Mr. Levinsky doesn't go to any lodge meeting on Friday night, so he will be home, too."

And so Friday was a very important day for Yetta. Her aunt thought that she should put a little paint on her cheeks, to make herself look more like an American girl. She put all her aunt's trimming on her face. Now she looked exactly like the others! Red lips, red cheeks, a new silk dress, short to her knees. She looked in the glass at her new self. She looked like a young girl in the height of her bloom! But her excited feeling soon disappeared. She felt queer and funny as if her painted face did not belong to the rest of her. She felt like a dolled-up dummy. And when Mr. Vineberg came to introduce her new suitor, she grew panicky with self-consciousness. She felt ashamed and confused with her false face.

"Mr. Mirsky, meet Mr. and Mrs. Levinsky," introduced Sam Vineberg, the matchmaker, "and this is Miss Yetta Goldberg, from Poland."

"Pleased to meet you, I am sure," replied Ben Mirsky, and bowed politely, and began to fuss with his tie, to show the big diamond that glittered on his finger.

There was something about the cut of Mirsky's one-button high-waisted sack suit that rather struck Yetta's eyes.

Mrs. Levinsky began to brag all about Yetta's smartness and again she spread out the family tree.

And Mirsky, warmed with a glass of wine, and Mrs. Levinsky's words, laughed, and told all about the sales be made in the garment and clothing business.

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"So you will be a manufacturer," Mr. Levinsky said, puffing his big cigar.

"Sure! But first I am thinking to get myself married," said Mirsky. "You know Mr. Levinsky, a business man needs a wife."

"Sure! sure!" interrupted Sam Vineberg. "A man needs a wife that could help him in the business, if she's got a head."

"That's just what I am looking for," said Mirsky, smiling. "I like a plain home girl that knows how to help save the dollar, and cook a good meal and help me in the shop."

Yetta sat like wood, she did not even look up, but kept playing mechanically with her hands.

Mr. and Mrs. Levinsky laughed and talked and praised Yetta. Only Yetta kept silent and miserable with the tortured frightened eyes looking at her aunt and uncle.

And before Mirsky left he invited Yetta to the theatre, which Mrs. Levinsky took for a good omen.

"Such fine theayters we have here! Did you ever go to the theayters here?"

"Sure! We take her everywhere," Mrs. Levinsky said with dignity.

As soon as they had gone, both Mr. and Mrs. Levinsky turned to Yetta.

"Nu? How do you like this manufacturer for a husband?"

"I tell you I always know people from the first look," said Mrs. Levinsky. "You will mark my words, that some day he will be a person amongst people, and not an old country, hungry-looking nobody."

"But you oughta change if you want to get a husband in America, and not sit like a wooden stick," said Mr. Levinsky.

"Never mind," said Mrs. Levinsky. "I could see that Mirsky took to Yetta from the first minute," and turning to her niece, she added smiling, "I can see that you won't have to bend over the needle much longer, and the diamonds on your fingers. Nu, what do you say?"

"I don't know. Perhaps I would like him. If only he were not looking for a wife, and not talking so much about himself and the dollars."

"Oh, get over your old country stuff! Let's talk business. What dress will you put on to-morrow? Perhaps we'll get a new one," asked Mrs. Levinsky.

"No, auntie. I will go as I am now. I am not going to doll up myself."

"All right; if you will talk so nice, he might change his mind," Mrs. Levinsky said. "Just imagine such a happiness, and you don't even take the trouble to appreciate it."

"You know when I married myself to your uncle," Mrs. Levinsky commented, "he was only an operator and not a head cutter, and all he made was ten dollars a week and look now how we worked ourselves up. I bet the president in Poland doesn't live in a nicer home. And all the societies we belong. There isn't a child that wouldn't know Mr. Sam Levinsky. We belong to all the charities and lodges, and your uncle can shake hands with the biggest man in America. So take it from me, Yetta, if you will have brains you will have everything. America is a golden land."

"Sure! Sure! Think only, I never yet went inside a school in America," Mr. Levinsky said, "and I have American-born college men working for me as travellers and salesmen. I can hire and fire them, just as it pleases me. With all their college education they haven't got the heads to make the money your Uncle Abe has."

Yetta didn't like the last boast of his, but she had to listen. Mr. Levinsky began telling of his investments and business affairs. He pictured the wonders of himself and his fortune.

The next morning Sam Vineberg came to the house.

"Nu, Mrs. Levinsky, what do you say to the boy?" he asked. "Am I a good matchmaker?"

"Oh, I think you are all right. Mrs. Levinsky replied. "What did he say?"

"What did he have to say? He thinks that the girl is a peach, that's all. Nu, what do you say?" he asked, turning to Yetta. "Am I not a fine matchmaker? Girls are running after him with three and five thousand dollars dowry, and you ought to see them, young, beautiful, and born Americans. They were begging for him. But he doesn't care for these dressed-up, painted dolls. He wants a wife that could help him out in the business."

"Sure, sure, Mr. Vineberg, and he will have it if he gets our Yetta—and such a family!" Mrs. Levinsky said. "I don't have to tell you about our family, do I Mr. Vineberg?"

"Sure. That's why he wants your niece for a wife. And believe me," Mr. Vineberg went on, "that she will be a mighty lucky girl if she will get him. Such a boy!"

"How much has he got in the bank?" Mrs. Levinsky asked.

"Don't worry, Mrs. Levinsky, he has a fine bank book, and if they will have brains they will both work themselves up."

"Sure! In America a man can get rich quick if he only has a head for business. It isn't like in Russia, eh, Mr. Vineberg?"

"You bet! And in the beginning your niece could help him out in the shop with the finishers."

Yetta sat listening to the conversation as though a helpless stone. She did not dare to say a word. Her aunt did all the talking for her.

Sam Vineberg was so excited with his success in getting Mr. Levinsky's niece a manufacturer, that he wanted to show off his smartness.

"Nu, Miss, what do you say?" Vineberg asked, turning to Yetta. "I bet a big diamond will soon holler from your finger. Isn't America a golden land? I am sure you will thank Sam Vineberg to end of his life. Such a boy!"

Yetta shrugged her shoulders in complete surrender. She did not care for Mirsky, or his shop or diamonds. She did not care about any man at all. But she was tired of her relatives and wanted to get away.

The same evening at precisely eight o'clock, Ben Mirsky, in a new navy blue suit, entered the house. A smell of perfume filled the room as he came in. He looked around smiling, much pleased with himself.

"Good evening, everybody," he said, smiling.

"Oh, how do you do, Mr. Mirsky," said Mrs. Levinsky, "I am pleased to see you. Sit down, please, and make yourself at home. Just a moment, I will get Mr. Levinsky."

"Sam, dear, where are you?" she called. "Come down, Mr. Mirsky is here!"

"Oh, hallo, Mr. Mirsky," said Mr. Levinsky. "I am pleased to see you, I am sure!" He grasped Mirsky's hand and shook it vigorously.

They went on talking about their families' homes. To their surprise they found that they were landsleute (countrymen). They came from the same gubernia, from villages only a few miles apart.

"And just imagine that our families lived so near each other!" Mr. Levinsky said.

"Yes, my father was Yankel, the innkeeper," Mirsky went on. "And my mother Rachel had a reputation for practical wisdom. She was the letter-reader and advice-giver of the village in every perplexity of life."

"Sure! I remember well your mother. A tall handsome woman. She was always active and independent."

"How wonderful," Mrs. Levinsky said. "Who expected it that we knew each other in the old country?"

"Sure! Such a gentle, learned soul as she was! May she rest in peace," Mr. Levinsky said.

Mr. Levinsky was anxious to change the conversation. He would rather not mention his family. He, a rich manufacturer in America, with a father from Polotzk, peddling tobacco, matches and [illegible]

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"Well, Mr. Mirsky, how did you come here?" Mr. Levinsky asked after a while.

"How I came here? Oh, it's a long story. It was just before registration, and my father did not want me to be a soldier for the Tsar, a black year on him! So I ran away and I still remember the day I got off the ship with my little bundle.

"Oh, how wonderful!" Mrs. Levinsky interrupted.

"My first job I got was as a driver for a peddler and I had to holler for him, 'Potatoes, carrots, cabbages.'"

"How interesting!" Mrs. Levinsky said. "But how could you manage the English words in the beginning?"

"My boss knew as much English as I knew," Mirsky said, with a humorous twinkle in his eyes. "I did not say it correct, but my boss couldn't tell the difference. And then when I saved up myself a few dollars and wasn't any more a greener, I went into the clothing business as a finisher in the beginning, and now I am a somebody."

"Sure!" agreed Mr. Levinsky. "Money-making is the biggest game in America."

"And now let's have some tea," Mrs. Levinsky said. "And you, Mr. Mirsky, will taste a piece of real, old country pfan-kuchen that our Yetta made herself."

"Real pfan-kuchen! Did you make it yourself?" he asked Yetta.

"Sure I made it!" Yetta replied, blushing.

"I wish you would taste our Yetta's tzimas or kugel. It melts in your mouth," Mrs. Levinsky said.

Not only Mirsky's mouth but his eyes watered as they mentioned the tzimas.

"Let's have first a little drink, Mr. Mirsky," Mr. Levinsky said. "What do you take? Now don't be shy, we have everything in the house."

"Yes, Sam, you must show Mr. Mirsky our wine cellar," Mrs. Levinsky said proudly.

"Sure! Sure! I bet the Tsar in Russia did not have a finer stock!" Mr. Levinsky said.

"Now, Mr. Levinsky, let's talk business," said Mirsky. "You know what for I am here. I like your niece Yetta and I think she is just right for me. What do you say, Mr. Levinsky?"

"What do I have to say? I can only say good luck to us all!" With great joy, Mr. Levinsky shook Mirsky's hand. "I will be glad to have you in our family, I am sure."

"And it is an honour for me to have you for an uncle," said Mirsky with great respect.

They shook hands again and wished themselves good luck for settling the match so quickly. "It's a great honour for me," Mirsky said over and over again.

"Here, Yetta, my niece," Mr. Levinsky said, "why are you blushing?"

Yetta did not even look up, blushing all the time.

"She is still like the old country girls," Mr. Levinsky said. "Instead to think of business they waste their time for learning."

"Sure! Only dumbheads fool themselves that education and universities, and all sort of nonsense will push them on in the world," said Mr. Levinsky. "It's money that makes the wheels go round!"

"Sure!" Mrs. Levinsky said, smiling. "If you got the dollars you got them all under your feet, just because you got the money."

"Well, let's have another drink for the bride's health," Mrs. Levinsky said. "Good luck to us all!"

"Good luck! Good luck," they all repeated in chorus.

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SOL M. STROOCK HEADS FEDERATION OF CHARITIES

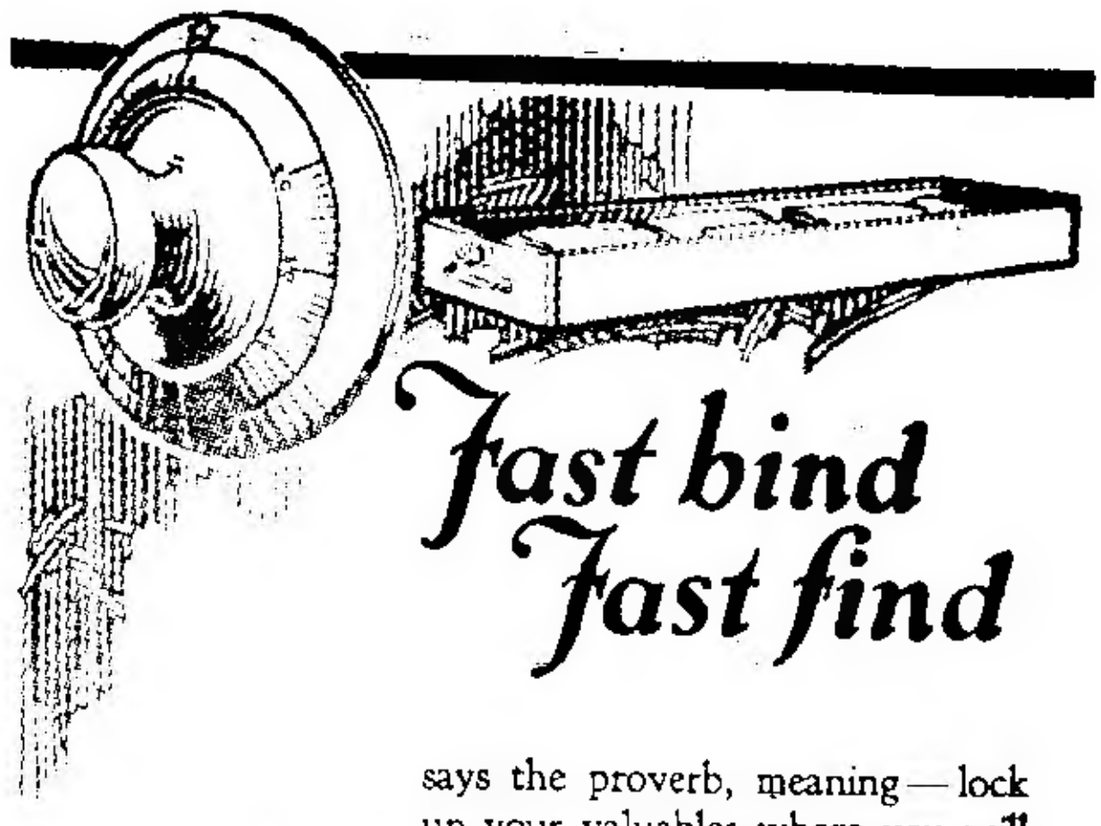
New York.—Sol M. Stroock was elected president of the Federation for the Support of Jewish Philanthropic Societies recently at a meeting of the trustees at the Harmonic Club, 4 East Sixtieth Street.

Mr. Stroock succeeds Joseph L. Buttenweiser, who became president emeritus. The Federation is composed of ninety-one affiliated institutions, which expend $8,000,000 annually for philanthropy.

Out of respect to the memory of Leo Sulzberger, who died January 31, one of the four positions for vice-president for which the by-laws provide was left vacant. Mr. Sulzberger had been chosen by the nominating committee as a candidate for a vice-presidency a few days before his death.

Mr. Stroock is 55 years old, a native of New York and a graduate of City College and Columbia Law School. He is associated with many charity organizations and is a member of the American Academy of Political and Social Science, American Geographic Society, American Historical Association, American Economic Association and of the Harmonic and Arkwright clubs.

Announcement was made recently by Herbert H. Leyman, of New York, that $300,000 has been made immediately available through the American Joint Reconstruction Foundation for credit institutions for the benefit of artisans and small traders in Poland in an effort partially, at least, to allay the tragic economic conditions of the Jews of that country of whom millions are reported to be starving. Of this sum, Mr. Lehman said $200,000 would serve to establish about one hundred new mutual loan and credit societies, or "Kassas," as they are called in Poland, and save a large number of already existing Kassas from collapse. The balance, $100,000, will be used for the establishing of "Kassas" for the so-called Jewish middle-class "mittel-stand."



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ONE DOLLAR

Passover—a la Hollywood

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"And what for do I pay you for?" shrieked Adolph Wetstein, czar of the World Film Company, to Morris Abelman, his chief lieutenant. He was a little bald man with a squeaky voice, but in his rage he appeared rather terrible to the trembling Mr. Abelman. "A bunch of loafers you hire for me and the sun's shining like I paid it a salary, and now you say they're going off the lot. Tell 'em they're all fired; hear me, they're fired, and the next time you pick me up a lot of tramps who quit me cold, you can get fired with 'em."

"But they're the best Jews I could get in California," protested Abelman. "I've run around till I was ready to drop on my face just to get you the best types for 'The Rose of the Pawnshops.' And now just when we're ready to shoot the best scenes, when her father, who's a rabbi with a long beard, is going to marry her to the wrong man, and her right lover escapes from Ellis Island just in time to prevent him, now with everybody right for the wedding in the shawls and wigs and beards, you want me to fire 'em. I'll never get a bunch of Jews like that together again if I live to be a thousane," he ended in breathless indignation.

"But why do they want to quit me for?" demanded Adolph Wetstein. 'Ain't I paying 'em right, ain't I hiring a kosher cook for their lunches, and letting the women bring their kids along even when we don't need 'em to make it all look natural? Why do they say they want to quit on us to-day?"

"They've got to go home and get ready for Seder," explained Abelman.

"Seder?" Adolph pricked up his ears under the derby so shabby that only a millionaire could afford to wear it. "Seder?"

"I guess one Jew don't need to tell another Jew what a Seder is," grinned the henchman.

The czar of the World Film Company leaned back in his tapestried arm chair; his blinking, near-sighted eyes no longer saw the office fitted so exotically and at the same time so luxuriously, that it was a cross between a medieval cathedral and the bed-room of a reigning beauty of the time of one of the frivolous Louis of France. There were early Italian masters—even a big-eyed Madonna—and bits of bronze and an almost priceless rug hung between the windows; a marvelous room over which many a lady reporter had sobbed as she described its glories in some movie magazine, a room which was a tribute to the taste of a certain interior decorator from the east. But to-day instead of the alien beauty about him, the tired man visioned a dingy little room across the sea, a long table covered with a white cloth, an old man dressed in a white robe, a skull-cap on his head. The old man looked strange to him for a minute: with a start Adolph realized that it was his father.

And stranger still, that little boy in the outlandish clothes, piping some long-forgotten questions above the pages of a yellowed book. "My God!" murmured the long deJudaized Adolph, and he did not speak profanely for once. "My God! did I ever sit at a Seder?"

He turned to the waiting Abelman, his eyes snapping with energy. "Tell all of 'em that's lucky enough to have a home to go to, they can stay off as long as they need to," he commanded. "And you could have reminded me it was Pesach before; I got enough worry on my mind with that censor cutting out one out of every three scenes in 'Love in a Turkish Bath' without looking up my Jewish dates every month. So you tell the extras that are Jewish to go home to their Seders. And I ain't going to take it out of their pay neither."

Left alone, he tried to busy himself with the papers that flooded his glass-topped desk, a desk bare of ornament save a single orchid in a silver vase and the picture of a stout matron in a silver frame; incongruities, these ornaments. The lady in the frame was "mamma," who had gone to her reward when Adolph was still struggling to gain a foodhold on the ladder which led to his present throne in the film world; the orchid was from a lady well known to picture fans the world over, a lady, so the gossips about Hollywood hinted, raised from the role of an extra to a star by Adolph Wetstein, whose near-sighted eyes were not entirely blind to her many charms. Every day she sent him a norchid; every day he put it in the silver vase on his glass-topped desk; every day, often subsonsciously, he told thepicture of "mamma" that he wouldn't marry the lady to whom he had so often been reported engaged, until their one and only daughter, Muriel, was safely and happily married. He always thought of Muriel with a stab of self-reproach; during the first few years he had left the child to hired help; now an over-dressed, over-confident miss of twenty, she thought of him only as a check book, giving him none of her confidence, little of her love. "A fine family I got after all my hard working," he thought bitterly.

But why couldn't he work to-day? Why must he keep thinking of those fanatical Jews who insisted on going home to make Seder***as though such back-number Judaism weren't out of place in America. Adolph had never denied his Judaism—he had simply forgotten it; lately he was very glad that he had grown "American" and modern enough to make himself—along with his millions—acceptable to the pretty film star, whose ancestry, said her press agent, could be traced back to certain solemn notables, arriving in the "Mayflower." As for intermarriage * * * he had stricken the word from his vocabulary. In America a Jew was just like anybody else. * * * And yet to-day he couldn't keep his mind on his papers, or even on the lady whose orchid filled the silver vase before him; he kept seeing instead a picture of a dingy little room and a boy he hardly recognised as himself any more, reciting the four questions.

Abelman stood before him again grinning nervously as though about to make a request. "Maybe he'll know he's Jewish again and won't run off with some shiksa for over Pesach," thought Wetstein. But this time the henchman's petition was not for himself.

"I told all of 'em to go home," he announced. "But would believe it, there's about thirty drifters who live in boarding houses and ain't got a place to go for Seder. And one of 'em * * * he looked a little sheepish, "say, but he makes me think of my father, olav shalom, honest to God, he does. A long beard and a little black cap and everything."

"Well?" impatiently.

"He's out in the hall now, crying like a baby. He says this year his wife's dead, and their two children ditched him or something, and he's peddling and living in a furnished room with goyim. I offered him five dollars to go and have a celebration by himself, and, would you believe it, he wouldn't take it?" The fact of anybody refusing money in Hollywood seemed too much for Abelman; he shook his curly, black head, speechless over the miracle.

"Bring him in," ordered the czar.

Looking over the bent figure in the shabby coat, nodding with artistic pleasure over the wild beard and tragic eyes, Wetstein, much to his annoyance began to share his lieutenant's emotion. They had plenty of shabby old men like this around the lot every time they put on a Jewish picture; but to-day the peddler who was to have no Passover seemed to have stepped out of Adolph's dream picture of his own boyhood Seder. His voice was unusually gentle as he

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asked: "Ain't it true, you've got no home for Passover?"

The old man answered in a flood of Yiddish, a flood that startled but did not dismay Adolph Wetstein. It was a long time since he had spoken the language of his boyhood, but he had spoken it at his father's Seder table, he had made love to "mamma" in that despised tongue, when they had come over in the steerage together. But it had all seemed so long ago!

"Tell me all about it," he answered the old man in the same language, "but go slow. I ain't so up in it any more." And, seeing the look in the czar's eyes, Abelman beat a hasty retreat to the hall, but stood at the door ready to be called back when his chief pushed the button.

The summons came in exactly fifteen minutes. The old peddler, comfortably established in one of the tapestried chairs, sat smiling through his tangled beard. Adolph Wetstein stood behind his desk, his eyes snapping with excitement.

"We got to move quick," he announced. "Mr. Feingold here says he can read the Jewish for the Seder; you jump right away in my machine and take him down to the market and get him all the stuff we need, and don't spare no expense. He says we can't use the dishes they use for lunch in this picture. I should worry—get some more, but them you can get cheap if we don't need to use them only for Seder. Go to the rabbi he knows and get a certificate for some wine. I ain't trusting my bootleg liquor with a bunch like this who ain't used to it; and don't get too much—I'm in bad enough with the churches already with my 'Turkish Bath' without having all my extras saying I made 'em drunk. And he says he knows where you can get those little books we used to read the Seder out of. And a chazan to lead with the singing."

"But who's coming to your Seder?" gasped the somewhat startled Abelman.

"All them extras we got in our pawnshop picture if they ain't got homes of their own. And if they get fresh and kick, offer to pay 'em regular rates, but they've got to come. And each man can bring a girl, and each girl a fellow, but no goyim. I'm going to give a regular Jewish party for once."

"You don't mean to say you're coming?"

"I am and you are too, if you know what's good for you."

"But we're both invited . . ." Abelman's eyes wandered to the orchid in the silver case. The pretty star whom gossip had selected for Wetstein's second wife was giving a week-end party.

"Call up we got another date," commanded Wetstein. Perhaps he had been in the theatrical game so long it was hard for him not to be theatric even when he felt deeply. He took the orchid from the silver vase and threw it into the waste basket. "I don't like them strong-smelling flowers," he said with meaning. "So, Abelman, the next time one of 'em comes to my office—and one will come to-morrow—tell the office boy to give 'em to the telephone girl. I ain't got time for such stuff."

Abelman made a mental note of the fact. "And where are you going to give your Seder?" he demanded.

Wetstein considered. "I know," he brought out triumphantly. "We got the sets up yet, ain't we, for the kitchen in 'Rose of the Pawnshop?' You just fix up your Seder there. And tell all the extras you invite to wear the clothes they do on location; no dressing up, mind you. Just like they do in the wedding scene in the picture; but they don't need to mind about make-up, except a few beards. And, Abelman, you have this old fellow take you to the second-hand store where he must have picked up his coat, and get you one just like it, and don't let it fit too well."

This was too much for Abelman, who prided himself on being one of the snappiest little dressers in Hollywood.

"What are you going to wear?" he demanded.

"It's all right for me to be in full dress," answered Adolph Wetstein easily, "'cause I'm giving the party. And in my pictures the public don't recognize me if I ain't in full dress with a carmelia in my button hole."

"Pictures! You ain't going to have pictures taken of your Seder?"

"Sure thing! You just stop on your way out and send somebody from the publicity department in here. We've got to get some grand flashlights of the Seder table with us all around it and this old fellow leading the services. And pick up a kid at the orphan asylum for the 'Four Questions.' A kid or an animal makes it look more appealing. We'll get pictures in every newspaper in the country, and it ought to go over big. Jehudim will like it and it don't hurt the goyim neither to know I'm religious and ain't ashamed of it. And it's going to be grand advance publicity for 'Rose of the Pawnshop'."

But when the little, bald-headed man sat alone before his desk he was not thinking of publicity; maybe his mind turned again to that dingy little room where he had once recited the "Four Questions"; or that first Seder he and "mamma" had known in their East Side tenement; or Muriel, smart, greedy, discontented in her fashionable finishing school. And then he turned to the picture of the fat matron in its silver frame. "I wish you was coming to our grand Seder, mamma," he said.

DEATH OF RENE WORMS

The untimely death of Rene Worms, which occurred at Paris recently, is greatly deplored not only by the Jewish community, of which he was a staunch member, but also by the scientific world, in which he played an important part. He was the son of the celebrated jurist, Emile Worms, who was a professor at the Faculty of Law at Rennes and he was himself a man of encyclopedic knowledge. He served as Professor of Juridical and Social Sciences at the Faculty of Caen, and later at Paris and the Sorbonne. He also occupied important posts in the Government and was the author of several works on philosophy and sociology. He was an officer of the Legion of Honour.

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Palestinian Paradoxes

By S. A. VAN VRIESLAND

"We were as in a dream when the Lord led us out of exile back to Zion." So every Friday night we sing the beautiful buoyant song, the "Schir Hammaaloth."

Only he who returned from the Exile to Zion—or has he been led back?—can directly experience the truth of this dream in which "we live, and move, and have our being," a dream full of wonderful images, a dream which is not always a beautiful and beckoning *fata morgana*, but sometimes a torturing and oppressive nightmare.

In Palestine you find the tragic absurdities of this dream, its lack of proportion, of perspective, of substance, its hypertrophy of the spiritual. It is a complicated, tantalizing game which we play and which is played with us.

And when we return from this dreamland to Europe we rub our eyes, as if awakened from a sound sleep, or as if we had suddenly stepped from a movie matinee into broad daylight. We are still partly in the shadows, and have but partly returned to reality.

In Palestine one is as on a ship far from land. Everything—men and things—acquires an entirely different significance. One can no more conceive in Europe the unreality of Palestine than one can conceive in Palestine the reality of Europe. The correct point of view lies somewhere in between. Therefore these lines are being written somewhere between Europe and Palestine, on board the steamship "Sphinx," on the return journey to Palestine.

Palestine is the land of an unreal reality. Just as impressionism has once been called the "photographic truth," the "truth of the truth," just as expressionism could have been called "kinematographic truth," so Palestine is the land of truth, of objects in motion, of realized unreality—the land of flickering images, of expressionism. Indeed, Palestine leaves nothing more to be desired in the way of expressionism; there is much sound and little substance.

The Egyptian writers, Adee and Josipovici, had a brilliant idea when they showed the world, in their masterpiece, "Le Livre de Goha le Simple," the true picture of the Orient, as seen through the eyes of a simpleton, of an idiot who is a sage. The heat of the Orient rises from the pages of the book. The dazzling blaze of the Egyptian sun compels the observer to shut his eyes and to look through the latticework of his eyelashes, until everything flickers before his eyes in a dreamy unreality . . . .

Palestine and Egypt are not so far apart. The forty years' wandering in the desert have shrunk to a night in a train. Both countries are under the vault of the same cruel, blinding sky. The same blazing sun casts its merciless scorching rays upon Palestine and Egypt.

Into this highly sensitized atmosphere came the Jews! They did not bring a clear conception of reality. They could not have survived the two thousand years of exile unless their actual life and the vicissitudes of their fate had meant nothing to them in comparison with their inner life, unless they had learned to gaze instead of see, to speak instead of hear. Trained in "pilpul" out of contact with actual life, accustomed to the most roundabout approach to any given problem, they were blind to reality but they saw in their vision a future in their Promised Land; wherein they lived.

This inner spiritual energy which helped them survive two thousand years of exile was no less necessary for their maintenance in Palestine than in the Galuth. The deceptive mirages of a luxurious south, of a phantastic east, which lured the dreamers from the Galuth to Palestine, retreated to more distant horizons upon their return to the Promised Land. None of the abundance, of the splendour of their dreams awaited them there. The land was poor and wasted, life was difficult. There was no shade as a protection against the merciless blaze of the sun. There was no water to slake their thirst. They sought compensation for these hardships and privations in dreams, and created out of will and imagination a world of their own, in which they took refuge and in which they abode. And they strengthened their will and projected their imagination directly into life, so that it was no longer possible to distinguish in the luminous air charged with idealism and fanaticism, what was real and what unreal.

I shall enumerate now some Palestinian paradoxes: Palestine is Utopia. The ponderable is of no importance, the imponderable is weighty. A miracle is a regularly recurring phenomenon. Build first, then lay foundations. They don't see the trees for the forest. It is better to be debtor than creditor. *Omnium contra omnes.* Act first, think afterward. Comprises don't compromise. A valley (Emek Yezreel) is a depression in the land, which slopes inland and rises seaward. A deficit is a source of income. The National Home is built by the unemployed. Time and space are against us, but Einstein is with us. Palestine is the centre of eccentricity.

Are further commentaries on these paradoxes still necessary? Is not the beginning of the "Schir Hamaaloth" the chief paradox, and a commentary upon all others? "We were as in a dream . . ."

Observe that it is no pretty dream! Observe them stand on their heads, none too securely! Observe them at their work of reconstruction; observe its destruction, and their repeated efforts. Take note of the "fait accompli" and of the accomplices! Observe them laying out roads, building houses, founding colonies—driven by despair; erecting the national structure—upon their miseries. Observe them jostling, hurting one

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another because of lack of perspective, absence of sense of proportion! Observe those who have fallen arise so that a miracle may be realized again! Our pioneers and heroes! Workers and soldiers at the same time! Simple Jews —"Israel, the Simpleton."

This expressionistic picture of Palestine may appear confusing. You probably prefer the old romantic pictures of classical Zionism, don't you? There is too much discord in the details to suit your taste. You don't know how to look at this picture. Is it to be taken in bitter earnest or dismissed as extravagant? You wish to establish relationships, to ascertain cause and effect—to banish the nightmare.

As we promenade through the streets of Jerusalem we meet them—all sorts of eccentric folk. There is the English lady to whom it was vouchsafed in a dream that she would meet the Prophet Elijah on the Mount of Olives; every afternoon at five she ascends the hill, with a little basket where she has two teacups —one for herself, and one for the Prophet, should he come. And a Jewish policeman interferes in a fight between some Chalutzim, restoring peace with the admonition, "Not by the strength of your fists, but of your spirit

You meet Christ sometimes—a Chassid of childlike aspect. You hear the cock crow not only in the early morning, but at every hour of the night, while we are more than thrice denied.

You may also meet your own great-grandfather in the flesh, while you walk through the streets of the city—a dignified Jew of the old yishuv, with peoth, wearing a kaftan—looking just as your ancestors must have looked long ago.

And when you sit at your desk, busy with the complicated problems of reconstruction and immigration, you feel at times as if that great-grandfather bent over your chair and said, "Give care not only to the future, but also to the past—to please me."

"We live and move and have our being" in Palestine, close to our ancestors and our cousins—another Palestinian paradox!

Observe: in all other lands the generation now living is adding little to the country's wealth, in comparison with that inherited from their forbears. In Palestine we have no inherited capital. All that we possess are our two-thousand-year old antiquities—imponderable assets. And into this poor, waste land without any inherited wealth comes a people bringing its heritage of ancestral, centuries-old culture. This people wishes to live in its home land not as the first colonists in Canada or Australia lived in primitive fashion, although their lands were very rich. No, the Jews wish for themselves and for their children a life rich in human values!

Was there ever in the world's history a more difficult problem?

Here is the synthesis of the disjointed parts of the futurist picture of Palestine. The land, neglected by our predecessors must again be saturated with wealth. We possess far too much sentiment, and far too few cents. We must enrich the Palestinian soil, as the soil of Holland has been enriched. The soil underfoot is too light, and we get top-heavy, stand on our heads, and see things upside down. We are like the acrobat sharpshooter who aims at the target while standing on his head, and who afterwards draws the bull's eye around the spot he has happened to hit. These are Palestinian paradoxes.

The Palestinian paradoxes have a mixed flavour. We cannot laugh lightheartedly over them, because we take them too much to heart.

We wish to arise from this dream. Therefore we must bring into Palestine more men and more capital. The duty lies heaviest upon you who have grown up in the west in peace, and who have acquired strength and a sense of proportion and of reality.

And all you others who remain—let us apportion our tasks: Give your attention to the past, to the portion of our forbears, and we dreamers, whom God has led back to Zion —we shall build your children's future.

(Reprinted from The Dutch Students' Zionist Almanac.)

POLISH RABBI EXCLUDED FROM ENGLAND

A small congregation in Gateshead applied to the Home Secretary for permission for a certain Rabbi Sacharov of Poland, to land in England. The congregation, which numbers thirty members, now has a shochet and a rabbi, but said that they needed the services of an additional rabbi, and asked that this particular rabbi be allowed to come in and assume the office which they offered him. This request was refused by the Home Secretary, and when questioned in Parliament as to the reason for this, Sir William Joynson-Hicks said that there were no special grounds for granting the application. It later developed that the Home Office had consulted the Chief Rabbi on the matter, and that the latter had said that there were now many rabbis in England who could well fill the position and who are walking about with their hands in their pockets starving. In such circumstances he did not feel justified in facilitating the arrival of yet another rabbi, particularly since he had reason to believe that those who elected him were not in a position adequately to pay him a living wage. The matter called forth a great deal of criticism on the Chief Rabbi and also on the British immigration laws, which throw such responsibility upon the ecclesiastical head of the Jewish community.

Louis Griesheimer, prominent clothing man, founder of the Union Clothing Company and director of the Stein-Block Clothing Company in Rochester, N.Y., died while visiting in Los Angeles, Cal. Mr. Gersheimer was 81 years old and retired from active business last June. Although he was in ill-health whdn he left the city five weeks ago for Los Angeles his death was unexpected. He came to this country from Germany when a youth and went to Indianapolis where he engaged in the clothing business, going to Rochester in 1882.

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Jewish Contacts

By LOUIS GOLDING

We Jews are accustomed to strange meetings. We give a silken side-glance out of our Rolls Royce window and find something disturbingly familiar in the way that the masked ex-officer in the gutter is playing with the matchbox he is trying to sell. Hasn't he forgotten himself for a moment? Where are his wits wandering? He is reversing the matchbox as if it were an "esrog." And didn't you ever hear the tale of the Italian cardinal and the Spanish bishop meeting in the Vatican for the first time? Excellent reports had come through to Rome of the Spaniard's zeal in his faith. There was every chance of his promotion to the red hat. It was evening, and the two dignitaries were strolling from opposite directions in the Corridor of the Maps, where they met for the first time. Nobody will ever know what impulse brought the words "Shalom aleichem" to the Italian's lips, and we can only guess just why the Spaniard replied, "Aleichem shalom." History only records that the Spanish bishop got the coveted hat a month or two later. A cynical story, of course, but then we have had a rather tangled history.

For my own part I found the meeting in Salonica strange enough for my less sensational tastes. It was during the war and the first evening of Passover. We all got leave from our respective units to attend a service directed by the Grand Rabbi of Salonica—Greek highlanders, English insurance agents, French bankers, Russian maize merchants, Serbian pedlars, even a few Bulgarian wood-cutters, prisoners on parole. We were all British soldiers. The situation lacked the element of surprise, yet it was fantastic enough.

But on my late wanderings in Greece I was concerned in such incredible contacts of Jew with Jew that I could not help being profoundly sorry for the members of all other races, to whom such experiences, or anything remotely resembling them, may not happen. Can you conceive a Christian Scientist or a Plymouth Brother suddenly becoming aware that another gentleman is a Plymouth Brother or a Christian Scientist, and deeming that the world's foundations are toppling, so wild and visionary it is?

I will tell you about the pale lad from Dedeagatch, travelling steerage on the boat that coasted the Gulf of Corinth, and I will no more than mention the little Greek murderer I met at a port in Epirus; how we coasted together among the Ionian Islands from Leucadia to Ithaca, from Ithaca to Cephalonia; how he told me with indignation that they had kept him in prison in Albania for two and-a-half years for no more serious crime than murdering an Albanian sergeant. I still remember the earnest courtesy with which he bade me go ashore with him at the little port which was the goal of his journey, and how he had taken a great fancy to me, and couldn't we go tramping together over the mountains for a few days? I remembered the Albanian sergeant, and declared sorrowfully I had other engagements. Whereupon he produced his card, and said that if ever I wanted to do business in hand-woven rugs, native cheeses or cattle in gross, he was the man. His name was Levi.

It was that strange night in Andritsaena that obsesses my imagination. I have known it a proud thing to be a Jew, a sorrowful thing, embarrassing, intoxicating—but never till that night did I know what a mythological romance it is.

There is nothing Judaic about Andritsaena, nothing Hellenic. It is an eagle's nest among cities, lost among the high mountains of the Peloponnese. Century has succeeded century elsewhere in the world, but this city still lies ineradicable at the heart of the middle ages. It is forgotten. The world has passed it by. The ravens circle slowly over it. The sheep drift timelessly along its barren pastures.

Now everywhere in Greece the stranger is received with a hospitality to which no other country in the world offers any parallel. To find anything resembling it he must go back to the customs of the classical Greeks or the Biblical Jews. In no city or village that I visited was there not someone to take me in hand, give me food if I arrived hungry, give me drink whether I was thirsty or not, and make it his business to entertain me. It was an owner of many sheep who took me in hand in Andritsaene, who wore a white kilted skirt when I first met him and held a great shepherd's crook in his hand. I met him on the mountain path with another shepherd, and when I appeared they talked to each other in undertones. Whilst I was making up my mind whether they would rob and murder me or merely rob me, the shepherd approached me, and asked was I tired. He said it with so much kindness that my suspicion left me, and before long I found myself pleasantly in his charge. Later in the day he appeared in ordinary trousers and in the company of his son. I really should have known at once the moment I set eyes on that small son. I have met that son before. I have eaten salted herrings in his company. I have played nuts with him. But the revelation was reserved for that fierce dramatic moment two hours later, in a cafe that looked out upon the serried mountains hurling the sunset fires from peak to peak.

The great attraction of the evening was a Turkish minstrel, who wandered from village to village throughout Greece singing to his guitar. Now it is to be expected that Turks are not popular these days in Greece. A particular odium surrounds the Turk. Greeks do not find it easy to forget the monstrous outrage of Smyrna. But this particular Turk had won the suffrages of these people by espousing a Greek maiden and repudiating Mahomet. He had (as they expressed it with a confusion of b's and v's common to Greeks who speak English) "become a vaptise." He sat on a platform at the right-hand corner of the cafe, as fierce a

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bewhiskered Turk as my patron was a blue-eyed Greek shepherd. Gradually the shepherds and goatherds filled the place. Dusk fell upon us. The landlord brought us each our favourite hookah from the rail where it hung upon the wall. Carefully we placed the lit cinder in the stuffed bowls of our pipes and drew the smoke through the bubbling water. Bottle after bottle of wine, the harsh resinated wine of Greece, was laid before us. It was Easter, and we peeled the scarlet-dyed Easter eggs, and mixed mustard and salt and pepper to eat with them.

And strange song after song mourned that Turkish minstrel to his guitar—now a Persian song of bulbuls and roses; now a harsh Arab song of desert and the sword. Then it was a pretty tale of Greek peasants courting; then a Kurdish mother crooning to her child. Now he suspended the twanging of his strings, and crouching over the instrument, he lifted his face to the invisible roof and howled like a jackal. Wild and lost he seemed, uprooted. A strange unease communicated itself to us all. The sunset was quenched upon the vast bulk of Mount Erymanthus. There was no warmth in the world.

There was a silence. It seemed that the power of song had gone from him. Then suddenly the strings shuddered into life, desperately, joyfully. His voice was soaring through smoke and darkness. He had found joy. His heart was at home. For my own part, when I realized how immortally familiar to me the music and words were, it seemed I must be struck dumb for ever. In this place, in this fortress of the middle ages, engirdled by the mountains of classic Greece . . . . . it was not merely grotesque. It was not true.

But it was. And only when I made out that the heads of the peasants near me were all turned curiously in my direction did I realize that I, too, was singing to the twang of his guitar. And then I was conscious that not only two voices were engaged upon the song, the voices of Turkish minstrel and English writer; there was a third, as lusty as ours—and it was the voice of the blue-eyed Greek peasant. Together we chanted gloriously the battle chant of Chanukah:—

"Mo-ouz tsur yehshuosee: Lechoh no-eh lehshahbe-ach . . . ."

Diverse had our wanderings been, each of us in a greater or lesser degree had betrayed our heritage. But we proclaimed it then, in the darkness, with the moon rising over the Hellas and the owl hooting in her hills. We proclaimed Zion. We sang as if we were children again, each in the ghetto out of which we had wandered. The candles flickered in the seven-branched lamp again. The men from the Greek mountains listened and wondered what strange spirit was this that had seized us, that we sang so proudly, but there was heartache in our voices.—London Jewish Chronicle.

ZANGWILL FAVOURS JEWISH COLONIZATION IN RUSSIA

At a meeting held in London to support the Jewish Colonization movement in Russia, presided over by Dr. Jochelman, Israel Zangwill delivered one of his trenchant and witty addresses. He referred again to the fact that Palestine could not possibly accommodate all the Jews of the world and that another territory was therefore needed. The Soviet Government has allotted a million acres for Jewish colonization. This was a great deal more than what the British Government had done. However, he said that if he had control over the fifteen million dollars' campaign in America he would have made a better bargain with Russia. He was in favour of concentrated colonization of Jews and not scattered settlements. In other words, he would have asked for a specific territory where Jews could settle and form a Jewish community. He also declared that he would suggest that the $2,000 left in the treasury of the Ito after its dissolution should be transfrered to the funds raised for Jewish colonization in Russia.

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Leibtze, the Mason

By LEON FERARU

Leibtze had a friend in the United States. He did not know in which state or city, but he was certain that Haim Finkelstein was in America.

It was easier to find a needle in a haystack, as the proverb says, than a friend in America, when you don't know his address. Yet Leibtze was not discouraged. He was sure that some day he would find the much desired Haimke. Optimism, although he had little enough reason for it, was his second nature. So he put up with the hardships of the immigrant like a stoic, in hopes that his long-lost comrade would eventually come to the rescue. Three months after he had landed in America he was still full of expectant optimism. He still believed that at any moment he might run into Haim Finkelstein. Then one day an old man who had a beard that looked like a silver broom, stopped before his pushcart at an East Side corner.

"Aren't you Leibtze Pineles of Ismail?" he asked.

"Yes; but I don't know you. Who you are?" Leibtze spoke, making use of all his features and shrugging his shoulders.

"I," smiled the patriarch, "I am Shmelke Cohen, your father's best friend (may he rest in peace!). I recognized you right away. You haven't changed at all."

Leibtze did not recognize the wearer of the silver broom. But the old man spoke with such conviction that in the end Leibtze believed him. The old friend of his father ("May he rest in peace!") spoke to him among other things about their countrymen, and speaking of their countrymen mentioned Haimke, the long-looked-for comrade, and mentioning Haimke, told him that he was living in Merritown, Conn.

"Oh! he made good, Haimke did," added the patriarch, emphatically.

"What kind of business is he in?" asked Leibtze.

The old man did not know exactly. When last he had seen him he was a contractor. Since then, however, he had probably taken up some other business, because he (the owner of the silver beard) had heard about five years ago that Haimke was looking for a change.

That very day Leibtze sold his push cart and packed up his few belongings. Setting out on his travels he presented a quaint figure. Of slight stature, his small, bright eyes started out of his black-bearded face like two gems, set between a bony and exaggerated nose. He was dressed in a black kaftan, and grasping an umbrella in one hand and his valise in the other, was a strange sight in the Grand Central railway station. He was a man of quick decision and did not stop to think twice about it. Haimke lived in Merritown, Conn. That was the important thing. Nothing else mattered. Failure was meaningless to him since his push cart could at any time be bought back. Then again, his wife and children were still in Ismail waiting for better days, when they could join him in his new home, and if Haimke were really living there it would mean the end of his troubles.

The train sped along through a warm late autumn day. Leibtze did not know that such days were called the Indian summer; but looking through the window of the railway carriage at the beautiful countryside dressed in its rich, warm autumn tints, he felt young once more and brimming over with hope.

When fate decides, then circumstances are propitious. Unbeknown to Leibtze fate had prepared for him a prosperous old age. Yet somehow he knew that this journey was to be the end of his wanderings over land and sea. He thought, "Somewhere in front of the train lies Merritown, Conn. I have a presentiment that Haimke will be there to receive me as a dear friend." Then his thoughts turned to the past, to his childhood days, when he and Haimke had played together. He smiled and looked with delight at the glories of the passing scenery. One thing, however, filled him with self-reproach. How could he have neglected friend Haimke so long? Why had he come to America without first writing him? In his enthusiasm he forgot that he had written him years ago and that his good friend Haimke had not answered.

The conductor called out "Merritown." Leibtze started. He had to make sure and asked if it really was Merritown.

He did not know English, but his manner of putting a question and his graphic gestures made his interlocutor understand.

The waiting room was empty. He could find no Jewish face whose owner he might ask about Haimke Finkelstein. He stood thinking a few moments when suddenly an idea occurred to him. Suppose he asked where the Jews lived. Every town, thought he, must have an "East Side." With Esperanto gestures he inquired the way to the ghetto of Merritown. By chance the news vendor whom he asked happened to be a Jew. Leibtze considered this coincidence a good omen.

"Whom do you want to see there?" asked the news vendor in kosher Yiddish.

"I am looking for Haim Finkelstein," said Leibtze, with a smile in every wrinkle of his bony face.

"You mean Finkelstein, the real-estate-nick?"

"The real-estate-nick, yes," he replied quickly, repeating the words, which opened up a splendid vista of prosperity in his mind.

When he arrived at Finkelstein's office it was almost five o'clock. Haimke was there. Leibtze recognized him at once, although he was clean shaven.

The "real-estate-nick" gazed at his visitor, whom, of course, he did not recognize.

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"What do you want?" he asked.

"Haimke! Have you forgotten your friend, Leibtze, your friend from Ismail?"

The little man held both arms outstretched, but Haimke appeared not to notice it and said coldly:

"Leibtze! Ah, yes; how do you do, Leibtze?"

"And how should I do, Haimke? How are you? How is your wife, your children?"

"How is your wife and your children?"

Haimke spoke with reserve and with the same cold look. Truth to tell, he was somewhat embarrassed. Although he remembered his old friend quite well, this visit was far from a pleasure. But Leibtze did not notice his coldness. He talked and he talked; with fiery glances, with quick gestures, with sweetness, with emotion. He recalled the happy old days, the things they used to do in Ismail. He told him how his fame had spread to Ismail. How everybody there knew that he was a millionaire.

At first Haimke listened to his eloquence with stony indifference. Little by little however, he grew interested in his old friend's stories. He even began to inquire about long-forgotten acquaintances in Ismail. And Leibtze talked and talked; with his lips, with his hands, with his eyebrows, with his shoulders. He underlined the important things with smiles when they were gay, and with sighs when they were sad. He even shed a few tears at the memory of the dead. And then when he was speaking of happier things he laughed with such genuine, childish, infectious laughter, that Haimke laughed, too. Then he got on an unhappy topic, and spoke of the suffering and privations of the Jews and he cried, and Haimke cried with him.

Finally he exhausted his memory and exclaimed:

"Now tell me once more how are you, Haimke and what do you do?"

"I'm well; I'm in the real estate business. I build houses and sell houses."

"It is not a bad business. Do you build them yourself?"

"Certainly not," answered Haimke, with dignity. "Not I. I engage workmen and they build my houses. I only give my money and my experience. I used to be a contractor, and so I know a little about it."

"So?" breathed Leibtze, "you are a rich man?"

"No, not rich, but not poor, either," and the well-to-do Haimke smiled condescendingly; "but now tell me what you do?"

"I?" exclaimed Leibtze, with conviction. "I am a mason."

He said this in the most natural manner. It was an inspiration of the moment the fruit of his subconscious mind, coupled with the thought that his friend might make use of a man of that trade. An inspired lie. Well, he had done it. It was too late to retract. Besides having said it, he began to believe it himself.

"A mason, you say?"

"Yes, a mason."

Haimke expressed surprise, for he remembered him as a dry goods merchant.

"Where have you learned the metier?"

"In the old country. Didn't you know?"

"I thought you had a dry goods store, but if that's the case, I may employ you. We need a good mason. I am building an apartment house, with all modern improvements, on Walnut Street. And now let's go home. Come, brother Leibtze, you are my guest. Only leave your umbrella and your valise here."

Leibtze followed his friend, a little perplexed. He said very little on the way and Haim took his reserve to be weariness. So very considerately he did all the talking. He spoke about his successes, his adventures and business. And Leibtze's conscience did not trouble him for long. He began to think how he could learn to be a mason over night. After all it was not a great thing. There were the bricks and the mortar; you had to put the bricks one upon the other, with the mortar in between. It did not seem a very difficult task. He had often watched buildings in Russia while they were putting up a wall.

Strange thoughts ran through his mind. The carpenters built the staging like a mould in which the future house was to be cast, while the masons climbed up the ladders and helped the building up. He had seen some of the tools they used and had some idea of how to handle them. And after all, if a simple peasant in the old country was about to build a mansion, why should it be hard for him, a man who had studied the sacred books and "understood" a few languages—English included? There was no deep philosophy in building, and after a few days of practice in handling bricks and mortar and passing the trowel dexterously over the wet, plastered bricks he would be as good a mason as anybody.

All night long Leibtze dreamed that he was building the holy temple in Jerusalem. He was perched upon the highest tower, holding a trowel full of mortar, and putting bricks one upon the other, while the walls seemed to grow by enchantment.

Next morning he got up and walked with his good friend and employer, Haimke, towards Walnut Street, where the new apartment house was being put.

"An artisan likes a drink," he mentioned to his new employer. Finkelstein took no notice, so Leibtze tried again:

"A drink is very welcome to an artisan."

"What! a drink so early in the morning? I never do that," answered the other reproachfully.

"But I do. An artisan needs a drink."

Leibtze had had a brain-wave. The best way to hide his ignorance would be to make out that he was drunk. That would explain his mistakes. And as it turned out his plan was not so bad. The first slip he made was to begin work in his black kaftan.

Where is your blouse, Leibtze? Where is your blouse?" inquired Finkelstein.

"My kaftan is old enough anyhow; it will do for a blouse."

He pushed back his hat, took a trowel full of mortar and began to put brick upon brick. The building was not very far advanced, so that he escaped the trials of dizziness. He noticed the other masons sang; so he sang, and watched out of the corner of his eye to see how they worked and imitated them.

Fortunately he was not assigned to corner work. His black kaftan was soon bespattered with perspiration; but his eyes gleamed with a strange light, intensified, perhaps, by his early visit to the saloon. Leibtze worked desperately until dinner time, when the other men put down their tools and ate their lunch.

He felt very tired, but he fought with his physical weakness and overcame it. He ate his dinner in a nearby lunch room, drank some more beer and went back to his job. The foreman noticed that his work was rather rough and primitive, but he seemed inclined to blame the drink rather than the drinker.

"How is your new mason?" asked Finkelstein.

"Not bad," replied the foreman, "but too fond of drink."

Leibtze soon made friends with the others by treating them to drinks and entertaining them with funny stories. They grew to like him; to overlook his faults and to correct his mistakes. And so, apparently always under the influence of liquor, but in reality learning in deadly earnest, Leibtze soon mastered his trade. A few days later, Haimke Finkelstein approached him in a friendly way.

"Well, Leibtze, I am going to treat you well," he said. "I shall raise your wages half a dollar a day. I do it because you are my friend. But you must promise me one thing."

Leibtze looked at him inquiringly.

"One thing?"

"Yes, one thing. You must promise me that you will give up drink. The foreman tells me it's ruining you."

And Leibtze, who was by now feeling sure of himself as a mason in deed as well as name, answered meekly:

"Yes, Haimke, I promise."—Jewish Ledger.

Gregg Shorthand Writer Wins World's Championship

In the last annual contest of the National Shorthand Reporters' Association, Martin J. Dupraw wrote Gregg Shorthand to win first place and the world's championship. Taking in all, 3,445 words at speeds ranging as high as 258 words a minute, Mr. Duprew transcribed his notes with a total of only three errors.

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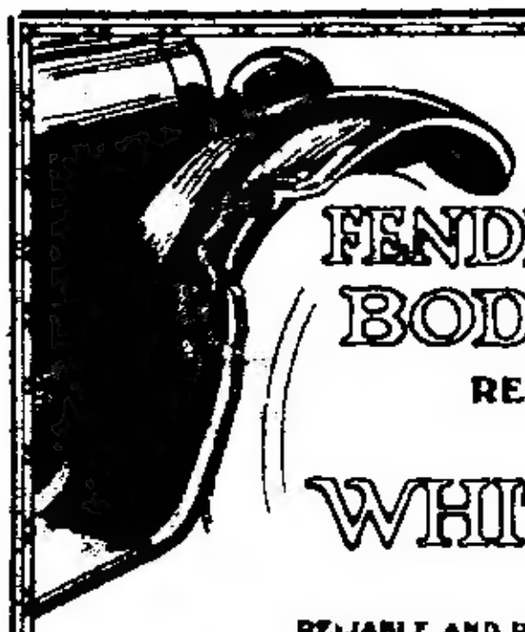

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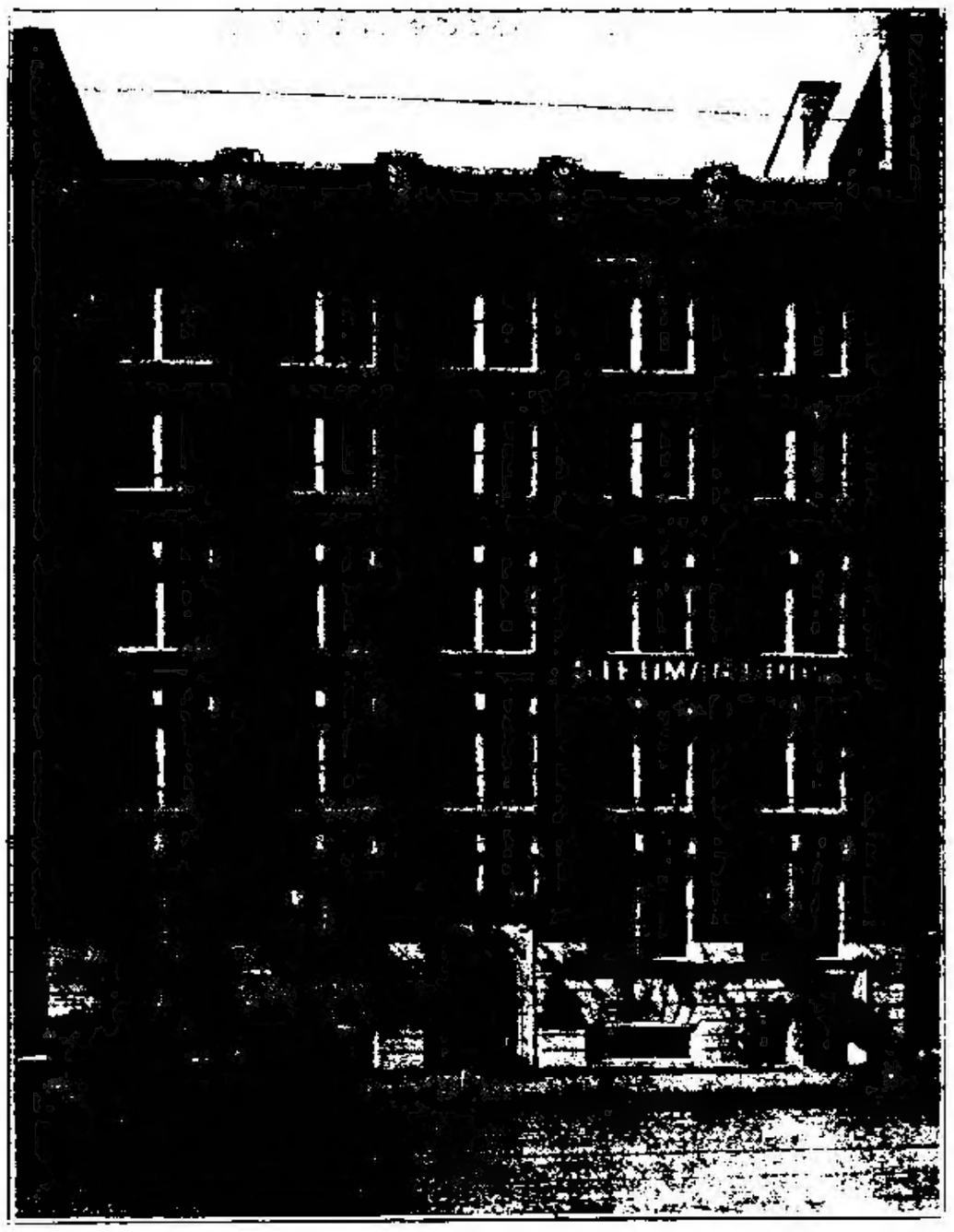

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and stairs are of white Italian and Napoleon grey marble, the stairs being tastefully equipped with rubber matting. Due to the extreme difficulty in matching the old brickwork it was decided to re-finish by tuck-pointing—a process of filling the mortar joints and colouring, thereby making old and new alike.

The appointments of the lavatory accommodation were placed on a par with any other such buildings in the city. The entire building was re-wired in the most modern method of conduit work, rendering the same absolutely fire-proof. Adequate fire protection is provided by means of fire escapes, and a complete sprinkler system fed by a high pressure main, re-placing an old leaking water tank. The entire building was re-decorated.

A new storey was added, giving an additional 8,000 square feet of floor space. This floor is well-lighted by numerous skylights in addition to steel sash windows. To serve this floor, elevators and stairs were extended. With the new floor added, the old heating plant was considered insufficient. To remedy this, an oil heating system was installed. This system is thermostatically controlled thus ensuring even temperatures at all points in the building.

Briefly, many minor things needing attention were properly taken care of. In conclusion, it is felt by all concerned that this building is now the equal of any recent structure of this type in Toronto.

David Lawrence, the famous Washington correspondent, has launched the United States Daily" in the national capital. The new paper, which began to appear on March 4, is to be "non-partisan to contain no advocacy of facts or policy; to concern itself with a complete presentation of facts, covering the day-by-day activities of the legislative, judicial and executive branches of the government." Perhaps the greatest single feat of Mr. Lawrence's journalistic career was when in an article which appeared in the New York "Evening Post" three days before the presidential election of 1916, he not only predicted Wilson's re-election (and that at a time when the betting was two to one in favor of Hughes' election), but what is even more remarkable, forcast correctly practically each state in the Union would vote. It is not generally known that Mr. Lawrence is a Jew.

The Jews in Italy

The flat, fertile lands of Lombardy, whose very name is a legacy of the heroic barbarians who once came like a hurricane sweeping down peoples and ancient Roman institutions, bold hundreds of towns and villages, each fairer than the other, each more famous than the one before. What wonderful memories these names conjure up!—Milan, Parma, Montava, Verona, Modina. Each name has a magic power to enter into every receptive soul and to spin there a net of enchanted dreams. Just as Rabbi Akiba ornamented every letter of the Bible with a string of commentaries and legends, so the children of this lovely land have hung a fragrant wreath of fantasies and legends to every page of their history. In this spot there was a mighty combat of heroes, there is the scene of a famous tale of love, here the great bronze bells awoke the dead, there the ghosts have seized the place and haunt it—love, hatred, sacrifice, revenge, heroism and black magic all merge and mingle in a rich and multi-coloured whole. How many generations of history have passed over these fields and lakes of Lombardy! Celts, Austrians, Italians. . . . And parallel with this rushing stream of history has run a little Jewish rivulet, now turbid and muddy, now clear as crystal. Most of it blood and tears, only here and there, when the world has forgotten it and left it at peace, it has run for a time beautiful and pure.

In all these famous towns and villages which nestle close to the castles of these legendary tyrants, lie at the foot of the palaces of these potent and art-loving rulers, Jews lived and dragged out their weary lives, heads bowed low, humble, intent on guarding their sacred law, suffering persecutions and expulsions.

Not once but many times the question comes to me—why? For what purpose? How could they have lived like that, endured? What have we to say of these twenty generations of passiveness?

But thoughts like these come into the mind only of one who has never known the chains of the Diaspora, who has lived and breathed the free air of Galilee. Such a one finds it hard to recognize brothers in these crippled souls, even the most noble and gentle soul among them.

Yet a people of ancient and aristocratic lineage will not shrink from shouldering the burdens of its heritage. It will accept every branch on the family tree, the most revolting, the most ignoble. Every page in Jewish history is a page in Jewish history, and we should be acquainted with it, should know how Jews have lived and suffered.

After some hours of journeying from Milan, I arrive at Montava, a charming town, with aristocratic traditions and a famous artistic past. There is a glorious castle which has belonged for centuries to the princely house of Gonzaga.

Here stood the Ghetto, a red-cheeked Italian boy tells me. I look carefully, but I see no trace of anything old. Big new houses stand here where once stood the low, huddled hovels of the Ghetto. There are shops, with names on the front which may be Jewish. But they keep open on Friday night till eight o'clock, just like every other night. . . .

I continue walking about the streets. Beautiful women with shawls over their heads stand at their front doors, joking with brown-haired and frequently fair-haired, muscular men. Young Fascists are talking about politics, of their heroism. Girls are hurrying by on their way to the cinema. A belated motor car speeds along, filling the street with noise and smell and dazzling light. No sign of anything Jewish.

And in this little town there once lived two thousand Jews. One of the rabbis of Montava was named Zachusao. I go from street to street, from shop to shop, searching. All are open. Names may sometimes be misleading. It seems that there is no Jew who has a shop in Montava. I have reached the very end of what was once the Ghetto. A hidden stream flows beneath the houses and tells the silence that life is eternal.

I leave the town. A pale half-moon mirrors herself in the river. The bridge leads across to the Jewish cemetery. Oh, I think to myself, that is where I shall find the Jews of Montava. . . .

The next morning, on the Sabbath day, I continue my search for the synagogue. At last someone points out to me where the rabbino lives. I knock at the door. There is no answer. I try ringing. An old Italian woman comes out and asks what I wish. I tell her I want to talk with the rabbino. She lets me stand there and goes inside. In a few minutes the rabbino comes out, an old withered Italian with a skull-cap on his head. He looks at me questioningly, suspiciously.

I am a Jew, I tell him. I write for Jewish newspapers, and I would like to have a chat with the rabbino about the Jews of this town. It is the Sabbath day, and I would like to spend the day in a Jewish atmosphere.

The rabbi takes me into his chilly study, full of dust and books. He asks

Continued on page 31

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Rabbi Samuel's Editorials

Continued from page 3

in the basement. There is also a beautiful swimming pool, large and well-finished. The new Talmud Torah building is a completely modern community centre, housing all necessary conveniences for the proper training of our youth on approved lines. But there is one incongruity. I refer to the heavy curtain that separates one block of seats from the others on the same floor of the otherwise pretty little synagogue. What is it there for? It seems strangely out of place in its surroundings. While I was in the building, active preparations were going on for a dance in the auditorium, which is also fitted for dramatic purposes. In between the dance-theatre hall, with its stage, on the top floor, and the gymnasium and swimming pool and showers in the basement, is a synagogue with a heavy curtain right across the floor. Is its object to separate the girls from the boys during divine service? Not having had the opportunity of seeing the classes in operation, I am wondering if the boys and girls are allowed to study together; if any of the teachers are women; and, if so, whether they are allowed to teach boys. Are the girls being taught that their Hebrew lessons are to prepare them to worship God sitting behind a curtain too high and too thick for them to see what is going on? Or is the curtain there, perhaps, so that the boys may learn to retire behind it while the Torah is being read, as is the practice in so many orthodox synagogues? I am frankly puzzled about the curtain. It did not look like a "paroches" or a "chuppah" hung up for an airing.

Now I am not attempting to interfere in the internal affairs of the Jewish community in Toronto. That is not my concern. What impresses the casual observer from away as being incongruous may have a perfectly good reason for the Torontonian Jews. It is their institution. But I was shown over the building in the company of several other visitors from Montreal, and we carried away with us a deepened appreciation of the need in Montreal for a similar institution. It cannot be too often urged that Jewish education is a question of interest for all Jews, whatever their religious expression may be; that the danger for us all alike, whether reform or orthodox, lies in the growing up of a generation entirely ignorant of any Jewish training and teaching. It is recognised by us all alike, that there is a pressing need for the provision in a Jewish atmosphere of all the activities that are so essential to the proper development of the youth of to-day. But if the public is to be appealed to for funds to build and equip a suitable institution for Jewish educational and

communal purposes in Montreal the public will want to know what type of institution it will be called upon to support. Better to allow the admittedly unsatisfactory conditions in Montreal to continue as they are, than to set up an institution similar in its apparent absurdity to the Talmud Torah in Toronto. Judaism can never thrive healthily in such conditions of irrationality. One may almost fear that Judaism has somehow degenerated into a tribal belief in a deity that cannot see or hear into an idolatry of form. A sensible and practical realization of the needs of to-day side by side with a superstitious clinging to the indefensible survival of a mediaeval notion of woman's inferiority makes one almost doubt the sanity of the intellect of the Jew. It certainly argues a pitiable mental cowardice and is inconsistent with the spirit of a religion whose claim has always been its appeal to reason and sound sense.

On the initiative of Prof. Silvio Magrini in Ferrara, Italy, the foundation has been laid for the establishment of an endowment, the purpose of which is to collect systematically all works pertaining to the history of Italian Jews; these to be incorporated into the Judaica department of the Jerusalem University Library. The endowment is under the general direction of: Prof. Dante Lattes, Prof. Umberto Cassuto, Prof. Silvio Magrini.

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Sealed tenders, addressed to the Business Administrator and Secretary-Treasurer, Board of Education, 155 College Street, endorsed with the word "Tender" and also with the name of the article to which it relates, will be received until 12 o'clock noon on

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The Jews in Italy

Continued from page 29

me what I would like him to tell me. The truth of it is I was hoping he would receive me like a brother Jew, and would talk with me about Torah and Jewishness because of the Sabbath day. Such a thing seemed to be very far from his mind.

Jews came to Montava before the destruction of the second temple, the rabbi began, in the days of Herod—almost as if someone had asked him what right the Jews have to be in Montava.

Judaism is dying out in Montava, the rabbi continues. There were two thousand Jews in Montava. To-day there are only six to seven hundred. Judaism is being forgotten. Interest in Jewish teaching is growing less every day. If I were not here to read the portion on the Sabbath day, no one would trouble to do it. If I did not give up my time to it, no child here would be able to read its prayers. The great cities are drawing away the Jews from us, particularly Milan. Milan is taking our wealthiest Jews. The world is much more important to them than Jewishness. They are building a beautiful new temple. What do they want a temple for, if before very long none of them will be able to say his prayers?

The lamentations of the old rabbi brought him closer, more sympathetically near to me.

"What do you think of our national movement?" I asked him. "The Zionists," he replied, "I don't hold with them. They go to Palestine to desecrate the Sabbath day. Nothing will be achieved without God. I am very much afraid that there is nothing to it."

"And what is your hope?" I asked him. "God will help. God will see to it," was his reply.

And the old rabbi told me how God had always protected the Jewish communities, even when it had seemed that everything was finished. He told me the history of the Jews of Montava, the persecutions which they had suffered, the great rabbis they had produced.

"The picture by Matanio, which you have probably seen in the Louvre 'Notre Dame de la Victoire,'" he said "was painted by money given by Montava Jews. A Jew of Montava had bought a house, in which there was a picture of the Madonna. The Jew asked that the picture should be removed. He was told to remove it himself. He did so, and the result was that all the Jews of Montava had to pay for it. They had to give a large sum of money, and with this Matanio was commissioned to paint the 'Notre Dame de la Victoire' for Prince Gonzaga."

I left the rabbi's house with a feeling like that when one walks out of a ruin. Cut off from Jewish life, stagnant, while outside there is the bustle and the movement of Jewish life.

I breathed more freely when I came outside the town, and I went across the bridge to the Jewish cemetery. A long avenue lined with cypresses gave the place an air of peacefulness and solemnity and monumentality. Graves, monuments, mausoleums—good and bad imitations of the non-Jewish monuments. The older gravestones bear their inscriptions in Hebrew. The newer ones carry only the Hebrew inscription for "Rest and Peace." The latest have nothing at all in Hebrew. The inscriptions are in Italian only.

The graveyard caretaker told me that the non-Jewish wives of the Jews of Montava are also buried here. I recognize on the headstones names which are among the most famous to-day in Italy—Christian grandchildren and great-grandchildren of these Jewish forbears. The fathers lie here—the children will lie in Christian soil. . . .

The caretaker points out to me several graves, the graves of heroes. This one fought with Garibaldi, was one of the heroes of the Italian Liberation. This one did marvelous deeds in the Austrian war. Here lies his nephew, one of the heroes of the last great war.

Not one of them fought for the Jewish people. . . .

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Once Alaska was identified with the gold seeker. To-day it is as closely linked with tourist traffic, for men have found that there is more sheer gold in one Alaskan sunset than ever came out of the rockbound mines. It is a land of strange contradictions and never-ending surprises. It is the desire of every tourist to visit this enchanted country, the land of the midnight sun.

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Captain Eckener, who flew the Z.R. 3 (afterwards re-christened the Los Angeles) to the United States in 1924, was recently attacked by German Nationalist students at Hanover. They objected to his taking part in the Zeppelin Day celebrations on the ground that he is a Jew.

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BERNARD FLEXNER IN ROUTE TO PALESTINE

A cable has been received by the Palestine Economic Corporation announcing the arrival in London of Bernard Flexner, its president, who is en route to Palestine in the interest of the corporation. Shortly after the meeting of the Board of Directors of Palestine Economic Corporation, at which the plans for taking over the assets of Palestine Co-operative Company, Inc., and of the reconstructive assets Joint Distribution Committee in Palestine, were approved Mr. Flexner started for Palestine. Mr. Flexner has been to Palestine before, but in view of the rapid changes in the economic needs and business opportunities of the country, decided to make a further trip at this time, so as to have first-hand personal knowledge of the present-day problems, in the light of which the corporation may undertake new enterprises in addition to carrying on the work previously initiated by the Joint Distribution Company and Palestine Co-operative Company, Inc.

Sir Joseph Duveen, the noted art dealer, is placing the sum of $1,000 a year at the disposal of a small committee of experts for the purchase of paintings of contemporary (preferably young) British artists, for loan or presentation to public galleries in the British Empire or the United States.

HADASSAH

Alderman Sam Factor addressed the Junior Hadassah Chapters, Thursday, March 18, at the second of a series of lectures on "The Life and Work of Dr. Herzl."

ZIONIST YOUTH ORGANIZATION MASS MEETING

"The Foreign Policy of Great Britain" is the topic of an address to be delivered by Hon. W. H. Price, treasurer of the Ontario legislature, at a mass meeting to be held under the auspices of the Zionist Youth Organization, Saturday, April 10, at the Talmud Torah Building, Brunswick Avenue. Rabbi F. M. Isserman will preside. A musical programme is being arranged by the Z.Y.O. string quartette, which consists of H. Butter, P. Friedman, W. Silderman and J. Steinberg. Dancing. Tickets from L. Borenik, G. Alt, E. E. Geller, O. Newman, J. Lieberman, H. Bookster, H. Herman, E. Soldersman, R. H. Marco, H. Schleifer, P. Nussbaum, M. Silverman, H. Dona, H. Lipowitz, L. Klein, M. Pasternak and L. Weinberg, or members of the Zionist, Ruth, Mizpah and Sarah Aaronson Chapters of Junior Hadassah; Harmoneans, Judas, Rathon, Maccabeans and Palermos of the Zionist Youth Organization; and Apollo, DeSola, Disraeli, Falcon, Jordan, Pal and Zangwill Clubs.

JEWISH GIRLS' CLUB

Council of Jewish Women met at the Community House, Thursday afternoon, March 18. Mrs. Sherwin Kelly spoke on "Child Punishment." Mrs. Murray Draimin reported that there would be a rummage sale soon. Leave contributions at the Community House.

The J.C.H. Girls, a Junior circle of twenty-five members at the Community House, has been re-organized under the leadership of Miss Pauline Cohen. Three meetings a month will take place at the Orde Street School and once a month a social meeting at the club house. April 13 these girls will play basketball against a group from Central Neighbourhood House and soon after will challenge them to volley ball.

Twelve attendance prizes were given to members of "The Wags" (Wide Awake Girls) for no absences since September. Their leader is Miss Rebecca Hyman. The members are eleven and twelve years of age and for the first time this season the club had to be subdivided. The first division is called the Merry Sprites and the new one which has not yet received its name will be under the leadership of Miss Sadie Brown.

The Bertha Draimin Girls staged their first play Monday evening, March 15, Wednesday evening, March 17, and for the members of the Community House, Sunday evening, March 21. The play was written by Miss Rita Levine. Part of the proceeds will be given to the motion picture machine fund.

Thursday afternoon, March 18 twelve Girl Guides were enrolled in the 76th Company of Guides by Miss Alice Lea. Mrs. A. I. Willinsky, president of the Council of Jewish Women, and Mrs. Julius Eisman, past president, were guests.

Tuesday evening, March 16 the Hermant Girls debated within their own circle on "Resolved, that public school examinations should be abolished." Negative side won.

Sunday afternoon the Wags entertained three other Junior circles with a debate on "Resolved, that winter sports are better than summer sports." Rose Cooperbloom and Elsie Bortnick, affirmative; and Mary Iscovitz and Helen Salamansky, negative. The latter won.

Tuesday evening, March 16 the leaders and teachers of the Circle had their regular monthly supper meeting. Miss Kate Josephi was a guest. Projects from the different circles were discussed. Miss Kathleen Samuel presided.

A debate will take place at the Community House Sunday evening, March 28, between the Kadimah Girls and a group from the Boys' Club on "Resolved, that protection is more beneficial to Canada than free trade." J. Gordon will be chairman and Meyer Koffler, Morris Wynstin and [illegible] will be judges.

Minstrel show and dance by the senior groups at Oddfellows' Temple, College Street, May 5. Proceeds go toward a payment on the Community House.

Sunday afternoon, March 28 the A.E.C. Girls will debate a group of Junior Fourths from the Boys' Club on "Resolved, that daylight saving should not take place this summer."

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On the platform at the closing of the Baron de Hirsch School were Rabbis de Sola, Ashinsky, Kaplan and D. A. Ansell, A. Goldstein, Lyon Cohen, I. Rubenstein, L. Holstein, M. Marcus. "Ye Mariners of England" was the first song sung, and "En Roulant Ma Boule" came next. Five hundred and ninety-five pupils had been admitted to the school during the year according to the report of W. H. Baker, principal. The average age of the children was about ten years. Three hundred and thirty-three adults attended night school. The limitation of the grant for night school had caused the closing of the school in January. Willie Berman won the Hirsch memorial medal for Hebrew; Sarah Rosenthal, the Hirsch memorial medal for English; Nathan Feigelsohn the Davis memorial medal for Scripture knowledge; Winnie Albert, the Eddie Fischel memorial medal for proficiency in drill; Rachel Goodman, the Montefiore Club medal for general proficiency; Rachel Valinsky, president's special prize for needlework. Fifth year, order of merit: Willie Berman, Nathan Feiglesohn, Meyer Goodman, Barney Jacobs, Harry Jacobs, Jacob Manis, Charles Smith, Charles Schliefer, Willie Albert, Louis Bloom, Jacob Sickle; Rachel Goodman, Sarah Rosenthal, Annie Berman, Rachel Valinsky, Susie Silverman, Sara Zachen, Rachel Winegoost, Ella Reindolph, Bessie Sigler, Jennie Abrams, Bessie Bomsom, Annie Kiltzner, Annie Spiegel, Ida Levin, Sarah Daskel, Rachel Thaler. Fourth year: Ephraim Allmans, Moses Abrams, Max Spillman, Michael Goodman, Moses Levitt; Sarah Gronin, Eva Benjamin, Annie Nerimberg, Esther Roisner, Jennie Berman, Bella Rosenthal, Rebecca Allman, Lily Valonsky, Emma Rotchstein, Sophie Feitzwitch, Annie Rosen, Ida Wulfovitch. Third year: Joseph Gronin, Jacob Rubin, Jacob Shilcrant, Harry Roodman, Maurice Goodman, Moses Feiglestein, Cecil Markeiovitch, Israel Heller, Joe Cruchefsky, Mary Besner, Annie Schielfer, Ella Krup, Annie Flanders, Mary Feigelstein, Goldie Levy, Rachel Sveartman, Ray Lightstone. Second year: Abraham Aronovitch, Michael Goldberg, Louis Weisberg, Isidore Geverman, Harry Lightstone, Jacob Klein, Isaac Margelefsky, Bennie Sigler, Jacob Moses, Abraham Feldman.

(To be continued)

Rabbi Isserman's Editorials

Continued from page 3

and send out rabbis and teachers to quicken the streams of Jewish life in America. The Yeshibah will be in a short time, if its plans materialize, the leading orthodox rabbinical seminary in the world. It has embarked on a building programme of colossal proportions, and has rallied about it the orthodox Jewish masses of New York City, which means America. The training of American orthodox rabbis is a new event in Jewish life. Hitherto the Hebrew Union College and the Jewish Theological Seminary were the only rabbinical colleges. The Hebrew Union College trains liberal rabbis—the Seminary, conservative. The Yeshibah will train orthodox rabbis. Besides these three, rabbinical seminaries, there is the Institute of Religion founded by Dr. Wise and an orthodox seminary in Chicago—in all, five rabbinical colleges in America, representing all shades of Jewish thought.

Every Jew should feel the responsibility of maintaining these institutions. They are the citadels of Judaism. In them are being trained the armies which are to guard off the foes of disintegration and indifference. One's Jewish obligations are not fulfilled by subscribing a fixed annual sum to the synagogue. The Jew who wants Judaism to continue is anxious to support the institutions of higher Jewish education. Without rabbinical sanctification, Judaism has no future in America. It is a narrow view of Jewish life which ignores the necessity of the rabbinical colleges. These must be maintained, and the synagogues, through their memberships, are responsible for their maintenance. We hope that every synagogue as it levies its assessment will add a tithe for the continuance of the institutions of higher Jewish learning.

ACROSS CANADA AND BACK

Marvelous beyond conception inaptly describes the glories of Canada's Rockies. To be fully appreciated they must be seen. To start out on a trip by one's self into this unfamiliar but far-famed paradise-on-earth, to many appears quite a task. Realizing this, Dean Sinclair Laird, of Macdonald College, an experienced Rocky Mountains traveller, for the third year in succession, has undertaken to conduct a party through this glorious wonderland.

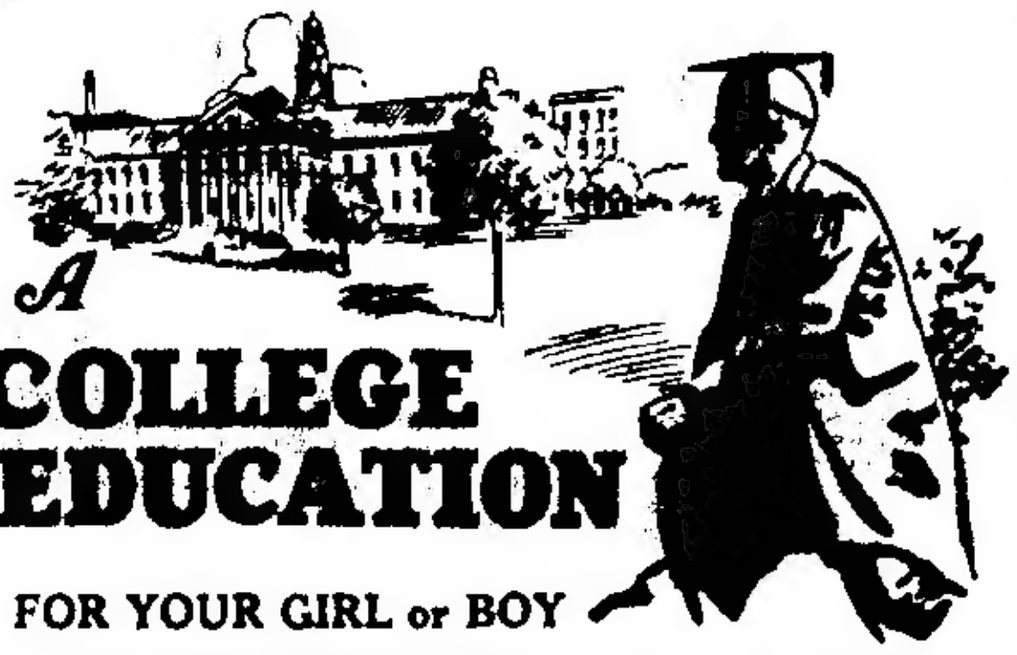
A special train of dining, standard sleeping, and observation compartment cars has been chartered, to leave Toronto on July 19 via the Canadian Pacific Railway. Stops will be made at Port Arthur and Fort William, which together form Canada's greatest grain port; Winnipeg Beach, the popular summer resort for Winnipegers; Winnipeg, Canada's third largest city; Indian Head, the chief tree distributing centre of the Federal Forestry Branch; Regina, the capital of Saskatchewan; Calgary, Alberta's largest city; Banff, the world-famous mountain resort; by automobile for 104 miles over the Banff-Windermere Highway, the most spectacular drive in Canada; through Kootenay Lake to Nelson, the commercial centre of Southern British Columbia; then through the Doukhobor country to Penticton; along lovely Okanagan Lake, and to Vancouver, thence by steamer to Victoria.

Returning, the trip will be by the main line of the Canadian Pacific, through the great canyons of the Fraser and Thompson Rivers, and through the Selkirks and Rockies, affording scenery such as can be found nowhere else on earth; Lake Louise, the Pearl of the Rockies, the most perfect gem of scenery in the world; another day at Banff, Edmonton, the Capital of Alberta; Saskatoon, the city of optimism; Devil's Gap Camp, on the Lake of the Woods, near Kenora; thence to Fort William, where one of the fine Canadian Pacific Steamers will be used across Lakes Superior and Huron to Port McNicoll, then rail to Toronto, where the trip will terminate.

Everything is included in the price of $330, from Toronto; transportation, sleeping cars, accommodation in hotels, and bungalow camps, meals in diners, hotels and on steamers and sight-seeing tours at points visited.

The trip is open to all, and applications for accommodation are being received.

Fares from other points than Toronto will be named, and descriptive illustrated booklet sent on application to Dean Sinclair Laird, Macdonald College Post Office, Que.



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IN THE SYNAGOGUE

Holy Blossom Hebrew Congregation, Rabbi F. M. Isserman, Bond Street.

This Friday, last evening service of the season, at 8.15 p.m. Sermon on A. S. M. Hutchinson's "One Increasing Purpose." Saturday, at 10.30 a.m., sermon, "The Message of Spring."

Passover services, Tuesday, March 30, at 10.15 a.m., sermon, "The Secret of Israel's Survival."

Rabbi Isserman spoke at the Allenby banquet Monday night, addressed the Palestine Masonic Lodge Wednesday evening, and the Northgate Masonic Lodge Thursday evening.

Goel Tzedec Synagogue, Rabbi Jesse Schwartz, University Avenue.

Saturday, 10.30 a.m., sermon, "What Constitutes a Religious Person?"

Passover Services, Monday, March 29, at 6.45 p.m., Maariv service. Tuesday, March 30, at 10.30 a.m., sermon, "Imitation or Self-Respect in Jewish Life: Which Shall We Have?" Tuesday, March 30, at 6.45 p.m., Maariv service. Wednesday, March 31, at 10.30 a.m., sermon, "Rights for Ourselves and Rights for Others."

TO HEAR WOODSWORTH

J. S. Woodsworth, Labour M.P., will lecture at the Assembly Hall, Labour Lyceum, 346-8 Spadina Avenue, Sunday, March 28, at 2.30 p.m.

Samuel Marshall Cramer, a Jewish student in the Classical High School of Worcester, Mass., has made a world record in the number of meteors observed by him in the years 1924 and 1925.

Hypolinary Hartglass, member of the Polish Sejm, has been elected president of the Kolo (club of Jewish Sejm deputies). He succeeds Dr. Leon Reich, who recently resigned.

HAMILTON

BETH JACOB SOCIAL CIRCLE

The seventh annual Beth Jacob Social Circle dance was held Tuesday evening, March 16, at the Conservatory of Music Auditorium. Buffet lunch. Charleston contest. Among those present were: Misses Fannie Sutton, Anna Stringer, Ida Florence, Sadie Barrs, Mammie Robinson, Rose Soskin, Ethel Sweet, E. Lipovitch, Brantford; Matilda Davidovitz, Ida Nellicks, Dorothy Cohen, Esther Buchalter, R. Seltzer, Dorothy Epstein, Mrs. H. Minden, Mrs. G. Pollock, Nita Lyons, Miss Fatt, New York; Sarah Boles, Amelia Forcht, Adrea Goldberg, I. Misener, Doris Cohen, Jessie Levine, Bella Leibovitz and Misses Greenbaum, Narrol, Fox and Silverman, of Toronto; and Dr. Boris Zola, Phil Barrs, Ab. Walters, Percy Wolfe, Sam Weiner, Joe Kritzer, Manny Chertkoff, George Feldman, Ben Soskin, Harry Raphael, Dave Davidovitz, Abe Halpern, Charlie Cohen, Sid Davidovitz, Jack Steinberg, Lloyd Garsh, Dr. Sackin, Toronto; Harry Minden, Gordon Pullan, Toronto; Ben Frank, Sam Garsh, Sam Pollock, George Pollock, Leon Goldberg, George Rosenblood, Wm. Schreiber, Morris Kurtzman, George Goldblatt, Phil Leibovitz, Harry Silbert.

Anshe Sholom, Rabbi Iser L. Freund.

Friday night, March 19, sermon by Rabbi Iser L. Freund, "An Aristocracy of Learning." Edward Mack, son of Mr. and Mrs. L. Mack, read from Isaiah 44, and addressed the congregation on his bar mitzvah. The temple was decorated with flowers. Confirmation music was given by the choir. Saturday morning, March 20, at traditional service, the bar-mitzvah was called up for Maphtir. The children's service was conducted by Walter Glass, of the post-confirmation class. Mr. and Mrs. Mack received at their home Sunday afternoon between 3 and 6 in honour of Edward.

Study Circle met Monday night, March 22, at the home of Mrs. M. Silverman to discuss "The Day of Atonement," by Louis Golding. This meeting is a postponement from last week on account of the death of Mrs. Joseph Blumenthal. Deborah Society is completing arrangements for a congregational seder to take place Tuesday night, March 30.

QUEBEC CITY

Lillian Freiman Chapter Hadassah met March 14 at the home of Mrs. B. Goodman. Mrs. L. Lazarovitz presided. The weekly raffle was won by Mrs. Etangkauf. A note of thanks was given by Mrs. L. Lazarovitz to the hostess.

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Sunday, March 28th, 1926
At 2.30 p.m. sharp.
Music. All are invited. Come on time

FOR LORD ALLENBY

Field Marshal Allenby was welcomed at the Union Station on Saturday, March 20, by I. Markus, president of the Bnai Brith, Rabbi Jacob Gordon and Alderman Samuel Factor.

Lord Allenby received an address from the Jewish community, tendered by Rabbi Jesse Schwartz, read first in Hebrew and translated in English by Rabbi F. M. Isserman at the Cenotaph on Monday, March 22. Miss Miriam Wolfson placed a wreath on the Cenotaph in honour of the dead.

The Gold Badge of Egypt was presented to Lord Allenby on behalf of the Star and Crescent Club of Toronto by Louis Gurofsky at Massey Hall on Saturday evening.

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TORONTO SOCIAL

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon. Telephones Elgin 1436-1437.

Ivan Frankel, Isabella Street, has returned home from New York.

• • •

Mrs. Harold Levi, Heath Street, is entertaining at luncheon and bridge for eight guests, Wednesday next, in honour of Miss Elza Cherniavsky, of Los Angeles.

• • •

Dr. Henry Borsook has been elected president of the Alpha Omega Alpha, honorary medical fraternity of the University of Toronto.

• • •

Mr. and Mrs. Egmont L. Frankel, St. Clair Avenue East, have returned home from a trip to New York.

Ralph Raphael, Highview Crescent, is sailing on the "Majestic" for a six weeks' trip to England on Wednesday next.

• • •

Mrs. M. L. Levy and children, Normanna Avenue, spent the week-end in Hamilton.

• • •

William Gittes, Spadina Road, left Monday for New York.

• • •

Mrs. J. J. Allen, Roxborough Drive, returned home after a few weeks' stay in New York.

• • •

Mrs. R. B. Jacobs, of the Madison Park Hotel, Chicago, is visiting her daughter, Mrs. Carl Frankel, Glen Rose Avenue.

• • •

Miss Ella Fremes, Palmerston Boulevard, entertained at the tea hour on Sunday in honour of her guest, Miss Elza Cherniavsky, of Los Angeles. Misses Ethel Mehr, Lily Lorie, Florence King, Kathleen Samuel and Bessie Fremes assisted.

• • •

Among those who entertained in honour of Mrs. F. L. Blum and Mrs. S. Leiser, of Rochester, N.Y., who are the guests of Mrs. Fred Oberndorffer, Palmerston Gardens, were: Mrs. J. Perkins, Palmerston Boulevard, luncheon at the Primrose Club; Mrs. I. Berg, Grenadier Road, theatre party; Mrs. Harry Marks, Walmer Road, dinner at the Primrose Club; Mrs. H. Rubin, mah jongg; Mrs. J. J. Allen, Roxborough Drive, luncheon; and Mrs. Jack Creed, Glen Road, mah jongg.

• • •

Mrs. J. R. Lisson, of New York, is returning home on Saturday after visiting her parents, Mr. and Mrs. M. L. Willinsky, Bernard Avenue.

• • •

Miss Lulu Levy, Spadina Road, was hostess at the weekly sewing group for the Junior Council Fresh Air Cottage at Whitby. Next sewing at the home of Miss Violet Davis, 82 Kendal Avenue, Thursday, April 1st.

• • •

Miss Lillian C. Smith, St. George Street, has returned after visiting her sister, Mrs. Abraham Rapp, of Montreal, for the past two months.

• • •

Mr. and Mrs. Abraham Rapp, of Montreal, will spend the holidays with the latter's father, Nathan Smith, St. George Street.

• • •

Mrs. M. Kates and children, Edgar Avenue, who have been spending the winter in Florida, are expected home next week.

• • •

Mrs. B. Cooper, Clifton Road, and Mrs. I. Cooper, Madison Avenue, entertained at luncheon and bridge at the Primrose Club, Monday.

Mrs. L. Sugar, Crawford Street, gave a bridge, handkerchief and apron shower, Thursday afternoon last, in honour of Miss Belle Sugar, a bride of this week. Prizes were won by Mrs. S. Rosenberg, Mrs. H. Wolfish, Mrs. E. S. Fisher, of Detroit, and consolation, Mrs. J. Yasny.

• • •

Mr. and Mrs. Alfred Cohen (née Edythe Birnbaum) are home from their honeymoon and are living at 1595 Bathurst Street.

Mrs. A. Becker, of Rochester, N.Y., is the guest of Mrs. M. Shulman, Colin Avenue.

• • •

Mr. and Mrs. Saul Rotenberg, of Windsor, were visiting the former's sister, Mrs. H. Rotenberg, Hilton Avenue, for a few days.

• • •

Mrs. Jack Carrick and daughter, Norma Merle, Westmount Avenue, are leaving to spend the Passover holidays with her parents, Mr. and Mrs. M. Bogante, of Montreal.

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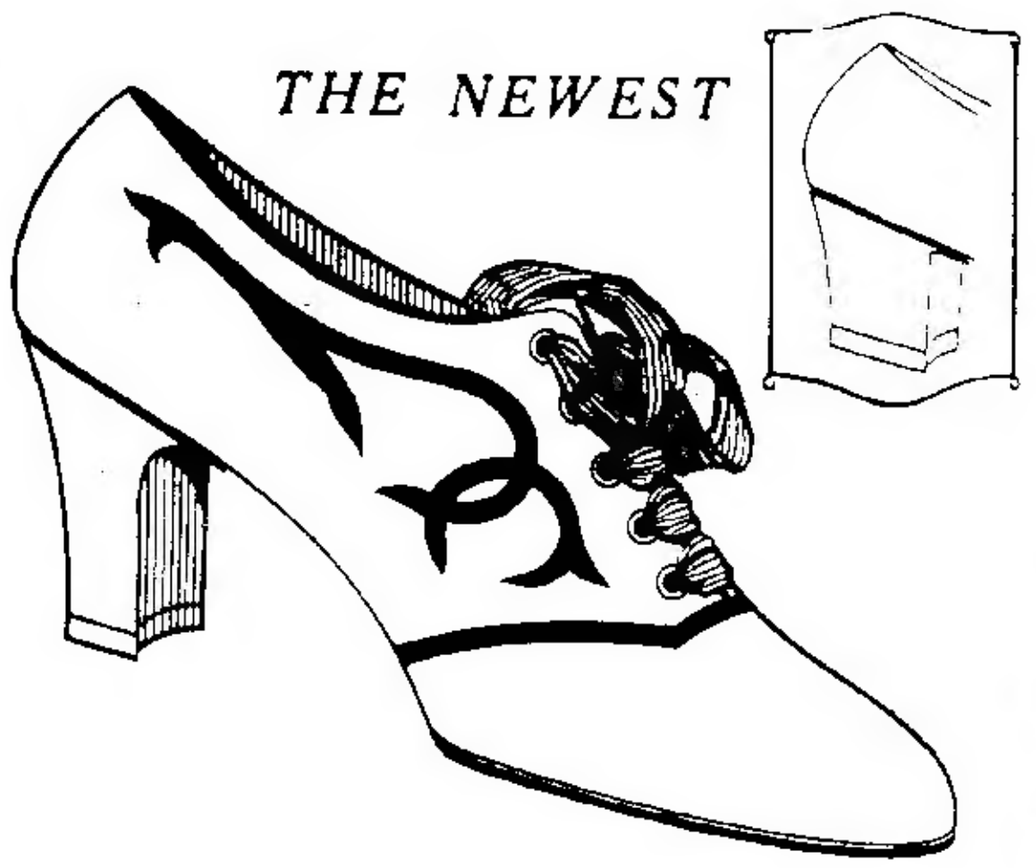

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The Keren Hayesod is rebuilding Palestine and preparing it for a large Jewish settlement. Your contributions to the Keren Hayesod this year means that the steady stream of Jewish immigration will continue, will increase, that more of our people will be rescued from persecution and despair to a life of dignity and productive labor in their own land.

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Deborah Chapter, No. 43, Order Eastern Star, held a bridge at the King Edward Hotel, Blue Room, Wednesday afternoon, March 17. Among 260 ladies present were: Mesdames A. Simonsky, A. Andrews, A. Brodey, N. Goldzaeler, A. Freeman, A. Hart, J. Dramin, A. Corn, L. Gelber, H. Mehr, S. Papernick, H. Clavir, S. Shapiro, H. Levenson, A. Cohen, B. Stone, I. Himelstein, M. Weiss, S. Yollies, S. Solway, B. Vise, H. Greenberg, S. Adman, H. Solway, R. Goldenberg, M. Hands, O. Maldaver, L. Maldaver, M. Stern, B. Stutz, J. Rotstein, A. Miller, M. Laski, B. Kassel, A. Shlaffer, M. Franklin, H. Baker, B. Silverberg, S. Hollinger, J. Rose, D. Stein, M. S. Stein, A. Miller, S. Cadsby, M. Brodey, H. Samuel, M. Barbick, J. Dubey, H. Frankfort, A. Freedman, F. Gerstein, J. Friefeld, A. Shipper, M. Deitel, B. Robin, D. Samuels, S. Livingstone, R. Mantell, R. Alexander, L. Fine, H. Mannis, A. King, F. Phillips, S. Cohen, A. Eisen, D. Eisen, B. Brown, A. Frankel, B. Goldstick, E. Goldstick, R. Kasman, M. Sommerstein, F. Goodman, F. Hershman, E. Pearlman, J. Carrick, S. Hansher, A. Krangle, M. Leibel, M. Lubell, A. Rill, G. Rosenthal, B. Seigler, L. Feinrod, F. White, H. Steinberg and J. Franks. A vamp doll made by Mrs. A. King, was raffled and won by Mrs. L. Gelber. Conveners: Mesdames Nellie Draimin, Evelyn Ludwig, Hettie King, Dora Berkes. Hostesses who assisted were: Mesdames Etta Gerstein, Sadie Livingstone, Anna Schipper, Lillian Fine, Jennie Ratney, B. Robins, Mildred Deitel, Gertrude Rosenthal, Rose Mentell, M. Phillips, Suretta Mannis, Ettie King, Anna Benjamin, Nellie Draimin, Rose Dubey; Misses Dora Samuels and Lillian Levy.

• • •

Mr. and Mrs. S. Lang, Markham Street, gave a dinner Sunday in honour of the bar-mitzvah of their son, Felix. Covers were laid for sixty guests. An orchestra played for dancing. The rooms were decorated with streamers and spring flowers. Services at the McCaul Street Synagogue Saturday morning.

• • •

Mrs. S. Stitt, of Fort William, who visited her sister, Mrs. J. Blumenthal, Northcliffe Boulevard, returned home on Wednesday.

• • •

Mrs. I. Kenen and Mr. and Mrs. M. C. Friedman, Regal Road, spent the week-end in Hamilton with Mr. and Mrs. I. Segal.

• • •

Mr. and Mrs. L. W. Cash, who were visiting Mr. and Mrs. J. Wexman, Brock Avenue, have left for Europe.

• • •

Among those who entertained for Miss Belle Sugar, a bride of this week, were: Mrs. A Press, Lauder Avenue, shower; Mrs. M. Sodomsky and Mrs. M. Goldberg, bridge, at a downtown tea room; Miss Anne Skolnik, Pinecrest Road, dance; Mrs. H. Forman, Dundas Street West, theatre and tea; Mrs. L. Sugar, bridge, handkerchief and apron shower; Mrs. A. Frankel, Crawford Street, bridge at a downtown tea room.

• • •

Miss Fay Moskowitz, Oxford Street, visited Miss Raie Fine, St. Clair Boulevard, Hamilton, for the week-end.

• • •

Pi Lambda Phi Fraternity held a smoker at the chapter house Sunday evening to commemorate the anniversary of their founding. Mr. Bickersteth, warden of Hart House, University of Toronto, was the speaker.

• • •

Lou Krugel will play at a local theatre the week of March 29, and will visit his parents, Mr. and Mrs. B. Krugel, 233 Major Street.

• • •

Mrs. H. P. Fine, Markham Street, is spending the Passover holidays with her parents, Mr. and Mrs. S. Fine, of Perth Amboy, N. J.

• • •

Mr. and Mrs. Jack Brill, Shaw Street, spent the week-end in Montreal, where they stopped at the Mount Royal Hotel.

• • •

Mrs. D. Vise, Cedarvale Mansions, entertained a few friends on Sunday evening.

• • •

Mrs. S. H. Adman, Glenholme Avenue, entertained at bridge and mah jongg Tuesday afternoon.

• • •

E. S. Fisher, of Detroit, was in town to attend the Skolnik-Sugar wedding Tuesday.

• • •

Mrs. Robert M. Levinson, of New York (née Rita Samuels) is expected in town to spend the holidays with her parents, Mr. and Mrs. J. Samuels, Palmerston Boulevard.

• • •

Mr. and Mrs. S. B. Taube, Indian Road, returned home on Monday, from a two weeks' stay in Milwaukee.

• • •

Mrs. A. Aronson and daughters, Ruth and Marcia, Bloor Street West, are leaving for Montreal to spend the holidays with her mother, Mrs. M. Taub, Park Avenue.

• • •

Mr. and Mrs. Joseph Globerman and baby, of Palmerston Boulevard, left Tuesday for Winnipeg.

• • •

Miss Isabel Roebuck was hostess at a surprise party in honour of Miss Edith Roebuck, Saturday evening, at 479 Euclid Avenue. Among those present were Misses Lillie Lesser, Esther Pearlstone, Ray Feltcher, Lottie Cadesky, Ethel Shrott, Martha Greenberg, Sadie Gotfried, Sadie Levine; and Norman La Porter, Art Caplin, Ben Cohen, Percy Sherman, Joe Starr, Al Jacobs, Freddie Plener, Sam Harris, Harry Gold, Oscar Levine, Nathan Gotfried and Harry Bomsey.

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Mrs. E. Lyons, Manning Avenue, was hostess at a supper and evening. Covers were laid for twenty-four. The out-of-town guests were: Mr. and Mrs. Moss Harris, Mr. and Mrs. Sam Michelson, all of Buffalo, N.Y., and Mr. and Mrs. C. Maincovitch. Prizes were won by Mrs. C. Maincovitch and Mrs. Moss Harris.

• • •

Miss Shirley Frankfort, Lippincott Street, gave a bridge Sunday afternoon in compliment to Mrs. J. G. Frankfort (nee Faye Stern), of Windsor, Ont. Prizes were won by Miss Betty Herman and Mrs. Davis, of Montreal.

• • •

Mrs. H. Levine, of New York, formerly of Toronto, is visiting her mother, Mrs. Hootnick, College Street.

• • •

Miss Dorothy Finberg, Euclid Avenue, entertained Saturday evening.

• • •

Among those who entertained in honour of Mrs. H. Levine, of New York, formerly of Toronto, were: Mrs. M. Tetef, Richmond Street, bridge, Tuesday, when prizes were won by Mrs. B. Kelner, Mrs. H. Marks and Mrs. E. Switzer; Mrs. L. Levy, Robert Street, bridge and dinner of sixteen, with prizes won by Mrs. M. Tetef and Mrs. B. Kelner; Mrs. B. Kelner, Grace Street, theatre party and tea.

• • •

Among those who entertained for Mrs. L. Marrus, of Cleveland, Ohio, were: Mrs. R. J. Sapera, Lauder Avenue, luncheon and theatre; Mrs. N. Helpert, Austin Terrace, luncheon and theatre; Mrs. L. Breslin, Austin Terrace, luncheon and bridge; Mrs. L. Stone, Oakwood Avenue, luncheon and bridge; Mrs. S. H. Sapera, Humewood Court Apartments, luncheon; Mrs. L. Sapera, Northcliffe Boulevard, mah jongg and bridge; Mrs. P. Kauffman, Nina Avenue, luncheon and theatre; Mrs. H. Kauffman, High Park Boulevard, luncheon; Mrs. C. James, Palmerston Boulevard, luncheon and theatre; Mrs. S. Hansher, Wells Hill Avenue, bridge and mah jongg.

• • •

The Young People's Society of McCaul Street Synagogue held their second annual dance in the Empire Room of the Prince George Hotel, Thursday, March 18. Patrons and patroneases: Mr. and Mrs. M. Gebertig and Mr. and Mrs. L. Yolles. Miss Sadye Rice danced and Louis Herman sang. Among those present were: Mr. and Mrs. Rolston, Dr. and Mrs. Finmark, Mr. and Mrs. Phil Conson, Dr. and Mrs. B. Garfield, Mr. and Mrs. Robins, Mr. and Mrs. Manning Stone; Misses P. Grieaman, Rose Baer, Kate Nurik, Celia Zacks, Albena Simonsky, Frances Adelberg, Eva Benjamin, Ruth Weiss, Bertha Solway, Lillian Hoffman, Lillian Papernick, Maude Stone, Anne Finsten, Lillian Garfunkle, S. Silverman, F. Shapera, Robinson, Anne Griesman, Magder, Ruth Bookman, Anne Kauffman, Freda Bockner, Sara Sutton, F. Swartz, E. Schiff, Sara Griesman, Gladys Papernick, Lillian Swartz, Fay Wohl, Lillian Landsman, Mamie Smith, Rose Bockner, M. Levin, Frances Rohr, Ruth Moss, Esther Rohr, Natalie Levy, R. Cohn, B. Jacobs, F. Cohn, Celia Nusbaum, Eva Williams, Ida Baer, Mary Miller, Goldie Smith, Wineberg, Budman, Garrick, Margaret Spinner, A. Loftus, Clara Godfrey, Adele Rothbart, Anne Scher, Celia Pasternick, Jeanne Solomon, Dubinsky, Elsie Papernick, Pearl Narrol, Lillian Stein, Fay Mainster, Lulu Taylor, Rose Rapp, Proteus, Ray Fox, Belle Rosen, Eva Novak, Betty Smith, Ruth Schwartz, Sara Griesman, Betty Griss, Eva Rosenthal, Lillian Griesman, Susie Gold, Clara Simon; and Jake Godfrey, Henry Clavir, Joe Scher, Max Beube, M. Finlay, M. Pullan, Moe Papernick, Sam Freedhoff, J. Nissenbaum, H. Goodman, Nat Taylor, Ben Yaffe, Dr. Joe Greenberg, Lou Fox, B. Besner, A. Gurofsky, Ben Brown, Ben Wineberg, S. Rottenberg, Dr. Thos. N. Bockner, Rube Cohen, B. Rosenthal, Joe Solway, Harold Chaplin, Mannie Godfrey, Lieberman, Mike Heft, Sam Smith, Kaldofsky, Al Lewis, B. Usheroff, Bill Prager, Sam Steinberg, Joe Newman, Lou Samuels, Irving Stone, Meyer Rotstein, Dave Sher, P. Lavine, Jack Rumack, Dr. Jack Griss, Joe Halpern, Sam Griesman, Herbert Silberman, H. Cohn, Jack Clyman, Wagner, Harry Salkowitz, H. Hartman, Al Lipson, Moe Birnbaum, Teddy Sterling, Harry Griesman, Jack Engle, Jack Papernick, Charlie Rose, A. Fox, Harold Stock, Jack Perlstein, Yarmolinsky, Wm. Haberman, Chas. Temes, Sam Rohr, Dave Pleisig, Harry Miller, Sam Caplan, Swarne Harry Mandel, Allan Fingerhut, Mark Altwerger, I. Lavine, J. Lavine, M. Otus, and Rothblatt.

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Miss Frances Stein, Queen Street West, is leaving on Thursday, April 1, for Winnipeg, where she will appear at the Capitol Theatre.

* * *

Mr. Ballick, Grenadier Road, has returned home after spending the past few weeks in New York.

* * *

Mrs. E. G. Zoren, of Chicago, is visiting her parents, Mr. and Mrs. S. Cohen, Manning Avenue.

* * *

Leo Krugel, who will spend the Passover holidays with his parents, Mr. and Mrs. B. Krugel, Major Street, will appear in "That's That" March 31.

* * *

Mr. and Mrs. M. Beube and daughter, Jacqueline, of Hamilton, will spend the Passover holidays with their mother, Mrs. D. Stein, Queen Street West.

* * *

Miss Betty Hiltz, Markham Street, has returned home after visiting relatives in Brooklyn, N.Y.

* * *

Mrs. M. Brenzel, Grace Street, gave a birthday party Saturday in honour of her daughter, Belle. Fifteen children were there. Lewis Herman sang.

* * *

Mr. and Mrs. M. Mitno, 359 Crawford Street, were hosts at a bridge to Mr. and Mrs. M. Birnbaum, Mr. and Mrs. Waxman, Mr. and Mrs. Gluskin, Mr. and Mrs. B. Birnbaum, Mr. and Mrs. H. Adelberg, Mr. and Mrs. F. Adelberg, the Misses Adelberg, Dr. and Mrs. B. Lundy, Mr. and Mrs. A. Frankel, Mr. and Mrs. Steinberg, Mr. and Mrs. Stern, Mr. and Mrs. S. Carman, Miss C. Goldenthal. Prizes were won by Mrs. Stern, Mrs. Waxman and Mr. Carman.

* * *

Mrs. B. Beder, High Park Avenue, who was operated on Friday last at the Wellesley Hospital, is convalescing.

* * *

M. Stone, Cecil Street, returned home from Miami, Fla., last week.

* * *

Miss Mildred Freid, of North Bay, spent a few days with her sister, Mrs. Harry Solway, Glenholme Avenue.

* * *

Mr. and Mrs. L. Adler, Crawford Street, have as their guest Raymond Stavenhagen, of Brooklyn, N.Y.

* * *

Mrs. Phillip Scher, Mrs. S. L. Anshen and Nat and Lou Scher, of Buffalo, N.Y., motored here for the day Wednesday last and visited their daughter and sister, Mrs. S. I. Steinberg, Northcliffe Boulevard.

* * *

Mr. and Mrs. Herman Kluger and baby, Dovercourt Road, are leaving for Montreal, to spend the Passover holidays with their parents, Mr. and Mrs. M. Elman.

* * *

Miss Jennie Cohen, Palmerston Boulevard, has returned home after visiting her sister, Mrs. Arthur A. Markus, of Montreal.

* * *

The Bridge Club entertained at the home of Dr. and Mrs. H. P. Fine, Markham Street, Saturday evening, in honour of the betrothal of Miss Dolly Fishkin.

BNAI BRITH DINNER

The Bnai Brith Lodge gave a dinner at the King Edward Hotel, Monday night, in honour of Lord Allenby. On account of the functions which he was called to attend during the day, including a dinner at the Government House, the visitor arrived at the hotel late and was compelled to hurry away for his train. He thanked Alderman Nathan Phillips, who introduced him, for the references to Lady Allenby, and gave a short talk.

The opening prayer of the dinner was said by Rabbi Jesse Schwartz, the toast to the King was proposed by President Isadore Markus, toast to the Empire by Joseph Singer and responded to by Rev. H. J. Cody, and the closing address of the evening was delivered by Rabbi Ferdinand Isserman. Other speakers were: Hon. N. W. Rowell and Hon. George Henry. Messages were read from Premier Mackenzie King, Right Hon. Arthur Meighen and Mayor Foster.

At the head table were: Sir Wm. Mulock, Vincent Massey, Mrs. Massey, Canon H. J. Cody, Hon. N. W. Rowell, Hon. Geo. Henry, Rev. Father L. Minehan, Rabbi Jesse Schwartz, Lt.-Col. Fraser, Lt.-Col. Michell, Major Ney, Henry Betton, I. Markus, L. M. Singer, Jos. Singer, N. Phillips, Rabbi F. M. Isserman, Lord and Lady Allenby. Others present were: S. M. Wilder, Wm. Leibel, I. M. Lederman, A. M. Schiffer, J. Ross, H. Amsterdam, Nathan Margulies, Saul Labell, Fred Angus, J. B. Preistman, M. Barrett, R. E. Freeman, H. Ginsberg, A. C. Solomon, A. D. Schatz, S. Solomon, Benjamin Cross, J. Cohen, Arthur I. Cohen, Benjamin Kassel, J. H. Winters, Lawrence T. Simonsky, B. Fishman, M. N. Laski, Jess Kaplan, Louis Gurofsky, Tom Levine, J. H. Evans, M. Blumenthal, J. Blumenthal, M. Pivnick, G. Solway, M. Wintrob, Jos Kronick, S. Rogul, A. Rogul, Harold S. Kaplan, A. Sprachman, Mark Altwerger, L. Wagman, N. Cohen, Louis H. Poshuss, Nathan Riegler, Leon Feinsod, Joseph Goldenberg, Samuel Forman, Israel Epstein, Sam White, Max Woolfe, Max Wexler, Herman Mendelson, Wm. Agranow, H. Dworkin, I. Fink, P. Steinhart, L. Fink, N. Muscovitz, H. Moscoe, B. Lastar, H. Engel, of Oshawa, I. Pentura, I. Acher, A. Scher, S. Ison, Frank Wolfe, R. Kroll, A. Cash, S. Himel, M. Berenbaum, Max Eichler, D. Bunker, J. J. Levine, J. Morin, J. Schwartz, N. Perlmutter, A. Lipman, I. M. Ginsberg, J. I. Oelbaum, P. Kaufman, Phil Wood, S. Newman, Lewis Herman, Ben Forer, Carl M. Herlich, A. M. P. Goldberg, Charles Garfunkel, Samuel Kronick, A. W. Newall, Samuel Greisman, Morris I. Greisman, Jos. M. Gordon, B. Schaeffer, Charendof, Gelber, M. Gelber, H. Greisman, I. Brodey, E. Marks, Samuel, L. Rosenfeld, H. M. Smith, E. Pullan, L. Markus, M. Markus, J. Markus, J. Rain, I. Miller, P. Black, Peterborough, M. Manson, E. Palter, H. Palter, D. Dunkelman, Sherman Glasier, S. L. Pesim, H. Stein, H. Schachter, Benj. Luxenberg, Shire Mendleson, H. Goldberg, J. Rashkofsky, Phillip Yaffe, M. Freedman, H. J. Myerson, J. H. McDermed, S. H. Adman, Reuben J. Sapera, Harry Solway, M. D. Dick, B. Fairbish, Harry Rosenfeld, Max Denal, Louis Cadesky, Hyman Balick, J. L. Jacobs, F. S. Hutner, S. Factor, Isidor Finberg, A. J. Abbiscott, Ralph Raphael, A. Pritzker, R. L. MacMillan, Bernard Vise, Lawrence Kert, Lionel Gelber, M. J. Weiss, R. Malkin, Benj. Wm. Yavner, Myer Rotstein, S. Wagman,

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ANNUAL MENORAH DEBATE

The annual Menorah debate between the University of Toronto Menorah Society and the Maccabaean Circle of McGill University will be held at the U.T.S. auditorium, Bloor and Spadina Avenue, Saturday, April 3, at 8 p.m. McGill will uphold the affirmative and Toronto the negative of the resolution, "Resolved, that the Crimean Settlement Scheme, promulgated by the Joint Distribution Committee, is in keeping with the best interests of the Jewish people." Musical programme. Next week's REVIEW will carry particulars. For tickets 'phone S. Ciglen, Tr. 7339-W, or I. P. Dickler, Ad. 5884.

At Holy Blossom Synagogue Chambers last Sunday officers chosen were: S. Ciglen, president; Miss Rohama Siegal, first vice-president; I. P. Dickler, second vice-president; O. Brown, treasurer; J. J. Minsky, corresponding secretary; Miss D. Pike, recording secretary. Representatives: H. A. Minden, Osgoode Hall; L. Singer, Senior Arts; M. Starkman, Junior Arts; Miss E. Taube, ladies' representative; S. Rosen, dental faculty; B. Pollack, senior medicine; I. Shapiro, junior medicine; S. Roth, pharmacy. Chairmen of committees: A. Shifrin, history and politics; F. Catzman, communal activities; B. Orloff, Jewish literature; M. Norway, music and art.

FALCON L.S.A.C.

Falcon Club dance at the Herzl Zion club rooms, Saturday, March 27.

HERZL GIRLS

The Herzl Girls' mock trial, Sunday, April 11, at the Talmud Torah Building. Tickets from Miss Ginsberg, Trinity 9562-W, or Miss Ezrin, Trinity 6340-W. J. J. Glass will direct mock trial.

69th TORONTO COMPANY GIRL GUIDES

The 69th Toronto Company Girl Guides formed a guard of honour for Field Marshal Viscount Allenby in front of the Cenotaph, City Hall, Monday, March 22. Lord Allenby inspected the Company. Guide Gertie Moshenberg and Scout Jack Morrison presented a wreath, on behalf of the Zionist Organization, to Lord Allenby, who placed it on the Cenotaph. Lady Allenby said the Girl Guides reminded her of rosebuds.

60th Company held their theatre party Monday afternoon, March 22.

Toronto Division, Girl Guides, grand demonstration in April at the Masonic Temple, Yonge Street.

A training week for Guides wishing to take the camper's license test will take place July 10-16 at Holyrood, Oakville, Ont. Guides wishing to attend Holyrood Camp attend next meeting.

A theatre party will take place during holidays for Brownies and Junior Guides.

CLUB DEBATE

At a debate held at the Community House, 44 St. George Street, Sunday, March 14, Myer Coffler and Maurice Winston, of the De Sola Club, upholding the affirmative of the resolution "Resolved, that a two-party system of government at Ottawa is more desirable for Canada," defeated William S. Rosen and Jack Wall, of the Hasmonean Club, on the negative. Major Bert Wemp spoke on "Jewish Problems." Violin solos were played by Isadore Feldenman. Joe Gordon, I. Marcus and Mr. Smith were the judges. I. Hurowitz was chairman.

BUILDING NOTES

The office of Kaplan & Sprachman, architects, are preparing plans for a residence for Dr. B. Bregman, which will be built on Lonsdale Avenue; for five duplex residences on Spring Grove Avenue, and for Louis Hershorn's new home on Northcliffe Boulevard.

The Levi's Waste Paper Company are constructing a large storage building on the Don Esplanade. Kaplan & Sprachman are in charge of the work.

JUNIOR FEDERATION

Junior Federation has reached its objective of $1,000.00 not due until next November. Essays for the Lillian Frankel Memorial contest must be in by May 1st. Information from Junior Federation office, 218 Simcoe St.

Norman Isaacs, a member of the Class at Manual Training High School, Indianapolis, was expelled by his teacher, Miss A. B. Thale, for raising his hand as a vote against prohibition. "How many believe in prohibition?" Miss Thale asked the class. All raised the hands of all students. Then "How many are against it?" Isaacs alone raised his hand. The result was expulsion.

It was reported from London that a number of British bankers are trying to float a loan of five million pounds for Palestine, under the guarantee of the British Government, for a period of fifty years.

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BORN

To Mr. and Mrs. J. Dick, 216 Queen Street West (née Minnie Lichtman), at Toronto General Hospital, Thursday, March 11, a son, Shulim.

MARRIAGES

Skolnik—Sugar

The marriage of Belle, daughter of Mr. and Mrs. J. Sugar to William Skolnik, only son of Mr. and Mrs. I. Skolnik, 66 Pinecrest Road, was solemnized at 5 o'clock Tuesday, March 23, at the home of the bride's parents, 169 Huron Street. The ceremony was performed by Rabbi Graubart. The bride was gowned in white georgette studded with rhinestones and folds of georgette on the skirt. Her veil of net, edged with silk stitching, was arranged in coronet fashion with front piece of real lace, embroidered in pearls and caught with orange blossoms. She carried a shower bouquet of roses, lilies-of-the-valley and orchids. Aaron Sugar, brother of the bride was best man. Dinner was served to seventy-five guests. Mr. and Mrs. Skolnik left to spend their honeymoon in Detroit, the bride travelling in a flamingo sand coat, trimmed with beige fox and sand and red hat to match. The out-of-town guests were Mr. and Mrs. E. S. Fisher, of Detroit, Mr. and Mrs. F. Kay, of Stratford, Mr. and Mrs. M. Kauffman, of Kitchener, and Mr. and Mrs. N. Sukloff of Peterboro.

Tait—Koskie

On Sunday, March 14, at the Goel Tzedec Synagogue, University Avenue, the wedding took place of Ann, eldest daughter of Mr. and Mrs. M. Koskie, and Philip Tait, son of Mr. and Mrs. B. Tait. Rabbi Gordon officiated, assisted by Reverend Schwartz. The bride, who was given away by her father, wore white georgette trimmed with lace and rhinestones. Her veil of silk net was arranged with clusters of orange blossoms and she carried roses and lilies-of-the valley. Miss Etta Koskie, sister of the bride, attended her as maid of honour, in Nile-green georgette studded with rhinestones. She carried Columbia roses. Bridesmaids were Miss Rose Koskie, cousin of the bride, in pink georgette and gold shoes and stockings; Miss Rae Landon, white georgette, silver shoes and stockings; Miss Lily Frieman, mauve georgette and blonde kid shoes and stockings; Miss Ann Koskie, of Kitchener, cousin of the bride, rose taffeta. They also wore headdresses of tulle and carried Ophelia roses. Murray Tait, brother of the groom, was best man. The groomsmen were Melton Raibow, Bill Koskie, Alf. Raibow and Mac Bollin. The mother of the bride, Mrs. M. Koskie, was gowned in black georgette and wore a corsage of American Beauties. Mrs. B. Tait, mother of the groom, was in beaded rose georgette. The flower girl, Mildred Papernick, wore a frock of pink georgette and carried a basket of flower petals. Dinner was catered to sixty couples. A reception was held to 150 guests. From out of town were: Mr. and Mrs. M. Gluckstein, Mr. and Mrs. B. Koskie and family; Mr. and Mrs. S. Papernick and family, all of Kitchener; Mr. and Mrs. A. Raibow, of Buffalo. Telegrams were received from Palestine and England.

Doran—Lipson

The marriage of Bertha, only daughter of Mr. and Mrs. M. Lipson, to Joseph Doran, son of Mr. and the late Mrs. L. Doran, of Manchester, England, was solemnized Sunday, February 28, at 5.30 p.m., at the home of the bride's parents, Markham Street, Rev. Herman officiating. The bride, who was given in marriage by her father, wore a gown of white chiffon, beaded, with pearls and rhinestones. Her tulle veil was arranged in Russian fashion with orange blossoms. She carried a bouquet of Ophelia roses and lilies-of-the-valley. The maid of honour, Miss Anna Chaikoff wore a bois de rose georgette gown trimmed with ribbon rosettes. She carried a bouquet of Columbia roses and baby's breath. The groom was attended by Nat Lipson, brother of the bride. The bridesmaids were Miss Rose Rosenstein, in gold lace over pale pink georgette, and Miss Leah Robinson, in shell pink georgette trimmed with velvet roses. They carried bouquets of Premier roses and baby's breath. The groomsmen were David Lipson and Ellis Berman. Dinner was served to one hundred guests at the home of the bride's parents. N. Nathanson was toastmaster. A reception and dance were held in the evening. The guests were received by the bride's mother, who wore a black satin gown trimmed with jet beads. The bride and groom left to spend their honeymoon in Chicago and Omaha, Nebraska.

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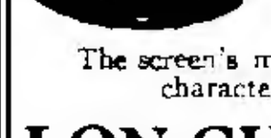

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VAUDEVILLE

Nathan A. Heller, a Boston attorney, has been appointed a member of the Boston Transit Commission.

Bankle—Fine

The marriage of Sonie, daughter of Mr. and Mrs. M. Fine, to Fred J. Bankle, of Detroit, was solemnized at the Men of England Synagogue, Sunday, March 7, Rabbi Levy and Cantor Doskin officiating. The bride, who was given in marriage by her parents, wore a gown of ivory georgette and taffeta, embroidered in rhinestones and pearls. Her veil of embroidered net was surmounted by a headdress in Grecian effect, with pearls and orange blossoms and she carried a shower bouquet of white roses and lilies-of-the-valley. The bride's mother wore a gown of black crepe-satin and cut velvet. The maid of honour, Miss Minnie Fine, wore peach taffeta trimmed with tiny flowers and rosewood velvets, and carried a bouquet of Ophelia roses. The bridesmaids were Misses Celia Catzman, in pink taffeta; Rose Rosenberg, fawn taffeta; Ida Wilson, powder-blue taffeta; Ida Cohen, rose flat-crepe; and Sophie Chaiken, coral flat-crepe. All carried bouquets of Premier roses. The flower girl was Miss Fay-Rose Bankle, niece of the bride, wearing a frock of pink crepe de chine trimmed with rosebuds. She carried a basket of sweet peas and rose petals. The train-bearers were Misses Reva Fine, in blue crepe de chine trimmed with pink ribbons, and Minnie Goldsman, in pink crepe de chine trimmed with blue ribbons. Dave Fine, uncle of the bride, was best man. The reception was held in the Labor Lyceum and dinner was served in the dining room to 200 guests. The out-of-town guests were: L. Bankle, Mrs. S. Palletz, Mr. and Mrs. S. Bankle, Mr. and Mrs. B. Bankle, M. Lipsitt, Mrs. J. Davis, all of Detroit; and Mr. and Mrs. Tzeses, of Newark, N.J. Mr. and Mrs. Bankle left for Detroit and Toledo. They will live in Detroit.

Card of Thanks

Joseph Engelberg and family wish to thank the Menorah Society of the University of Toronto, especially Sam Seiglen, H. Orloff, S. J. Bochner, J. Rabinowitch, O. Brown and Phil Davidson, who offered their blood for a transfusion to Miss E. Engelberg (who was scalded with coffee). Although a transfusion of blood has not been made as yet the child has been improving.

Mrs. Peter Brown, 18 Kew Beach Avenue, wishes to thank her many friends and relatives, also the Maternity Aid and Beaches Auxiliary, for flowers received during her recent illness.

IN MEMORIAM

In sad but loving memory of our darling little girl, Cimmone, who suddenly passed away March 22, 1925.

Time moves on and we are reminded
Of a day our hearts were crushed,
When God took you, oh, so quickly,
And we all in gloom were thrust.
Time may come and bring us changes
Fresh with every coming year,
But your memory will be cherished
In the hearts that loved you dear.

Sadly missed by Father, Mother, Brother and Sister.

In loving memory of my dear mother, Eva Cohen, who died March 26, 1925. Sadly missed by her daughter, Mrs. M. Otto, and grandchildren, Archie and Berrill.

In loving memory of our dear mother, Eva Cohen, who departed her life the 26th of March, 1925, at 656 Manning Avenue. Deeply mourned by her sons, Maurice and Louis, and daughters-in-law, Ethel and Leah, and grandchildren, Ivan and Jean.

May her dear soul
Rest in peace. Amen.

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HAYNES & BECK

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DAVE APOLLON & CO.

Seats always available—but don't wait till Saturday

In loving memory of our dear mother and wife, Eva Cohen, who passed away March 26, 1925, and sadly missed by husband and children, Pete, Hannah and Pauline.

BAR-MITZVAH

The president and officers of the Jewish Children's Home announce the bar-mitzvah of Abie Cohen, Saturday, April 3, at the Holy Blossom Synagogue. A reception in his honour will be given at the home, 336 Annette Street, Sunday afternoon, April 18. Friends invited.

Mr. and Mrs. S. Hollinger, 167 Madison Avenue, will be at home Saturday evening, March 27, in honour of the bar-mitzvah of their son, Lester. Services at Goel Tzedek Synagogue, University Avenue, Saturday, 9.30 a.m. (No cards.)

SHEA'S

Stars from the dramatic world, the musical comedy field and the best in vaudeville, are found each week featured in Shea's bills. This week's bill is topped by one of the newer musical comedy stars, Hal Skelly. For his present vaudeville vehicle, Howard Emmett Rogers has written for him "The Chump" in which he is assisted by Peggy Hope and Eunice Souvain. The songs have all been written specially for "The Chump" which finds its setting in the foyer of a Park Avenue apartment.

Dave Apellon, diversified artist, presents his Apollonian Kaleidoscope with the Manila Orchestra, and Emily Fitzgerald and Marjorie Lane. The offering is a scenic triumph, and lovely costuming and the music of the Manila Orchestra, with native melodies, has made the act one of the outstanding hits of the season.

Olivette Haynes and Fred E. Beck have an original character comedy offering in "Her Guardian" that is full of laughs and wise logic. It is told in rich humor and songs with wisdom and songs which are not only cleverly written by Miss Haynes and Mr. Beck, but in a truly artistic manner.

In a unique setting, the Southern cross, the emblem of their country, the "Three Australian Boys" are heard in songs put over in an original way. Lou Krugel and Charles Robles offer "The Laugh that Makes You Laugh." These two boys have passed a large portion of conversation through a separator and discarded everything except the comedy. This they have mixed with a smattering of song, making a very pleasing morsel.

Other features on the bill are the Angel Bros., known as the unrivaled balancers, "Harvesting the Deep" and an Aesop Fable.

LOEW'S

With one of the most thrilling storm scenes ever filmed, in which a wall of water wipes away an entire town; with settings depicting the great operas of the world, the gorgeous throne room in the Royal Palace at Madrid; with a great cast of famous names, headed by Ricardo Cortez and Greta Garbo, the brilliant new Swedish star, the new Cosmopolitan production of "Blasco Ibanez Torrent," which will be seen next week at Loew's Theatre, is setting a new mark in screen production.

The story, a vivid romance of Spain based on the novel by Vicente Blasco Ibanez, author of "The Four Horsemen," was directed on a lavish scale by Monta Bell at the Metro-Goldwyn-Mayer studios. It tells the life and love of a Spanish opera singer, the role played by Miss Garbo, and her lover a young Spanish statesman.

An entire Spanish town was built on the banks of a river, into which tons of water were hurled, in the biggest feat in screen engineering ever attempted, to stage the flood, in which Cortez stages a thrilling rescue of Miss Olmsted.

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PANTAGES

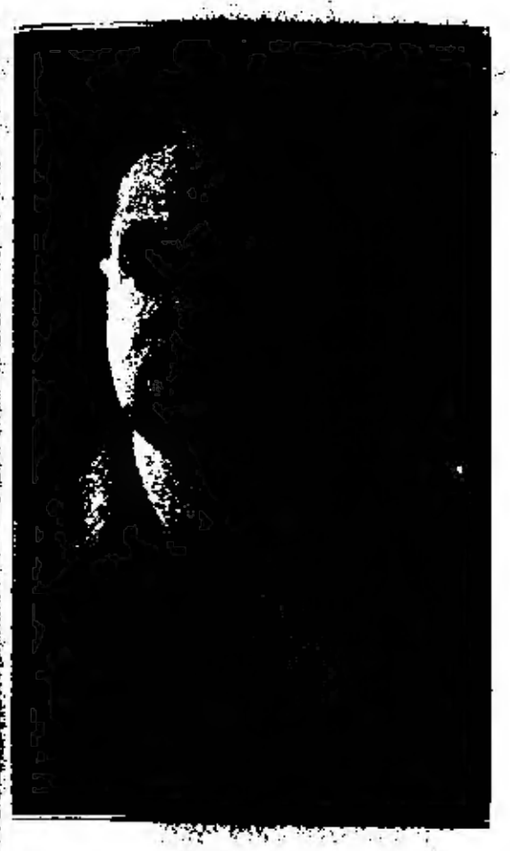
Stirring melodrama in the adventurous setting of the oil fields, spectacular effects, sensational rescues, a rattling story and high lights of charming comedy are some of the features of "Flaming Waters," the mighty love melodrama opening at the Pantages Theatre on Saturday. The blazing river of oil which sweeps down upon the lives of the characters on the released flood of the reservoir provides excitement so vivid as to dwarf the ordinary thriller. A superfine cast, including Malcolm McGregor, Pauline Garon, Mary Carr, John Miljan, Johnny Gough and Maynie Kelso interprets the action. An excellent vaudeville bill of five big acts will be headed by The Jarvis Revue, a brilliant musical comedy production in nine gorgeous scenes, featuring the laugh-getting duo, Hendricks and Manion, with a bevy of eight beautiful girls.

The Shuberts have made arrangements with the Neighbourhood Playhouse where "The Dybbuk" closes its regular run to-morrow, when a new production of an English version of that famous Yiddish play will be seen in a Broadway theatre.

Julius Epstein, well-known Jewish pianist, and for thirty years head of the Vienna Conservatory, died last week at the age of ninety-four. Among his pupils were Ignaz Brüll, Marcella Sembrich, Gustav Mahler, Paula Gallico and Ernst Kunwald.

Keren Hayesod Campaign News

Over $3,000 has been subscribed to the Keren Hayesod campaign. A meeting of the professional men's committee was held at the home of Dr. M. Pivnick. Over $1,000 was subscribed and canvassing committees were formed. A banquet was held at the Talmud Torah auditorium Sunday evening for the retail merchants' division of the Keren Hayesod. The chairman, M. Michaelson, introduced the toastmaster, Rabbi Jesse Schwartz. Samuel Kronick



Alderman **Sam Factor**,
Chairman **Publicity Committee**

appealed for subscriptions. A. Rhinestone spoke in Yiddish. Other speakers were E. Pullan, Henry Greisman and Leon Goldman. $2,000 was subscribed and committees formed.

The executive committee, captains and workers met at the Primrose Club last Thursday evening. Eli Pullan presided. Present were: M. Bohnen, C. I. Benjamin, A. Cash, D. Dunkelman, J. Donnenfeld, Max Eichler, L. Fink, S. Factor, L. Fink, B. Torer, J. H. Fox, Geo. Garbe, L. Gelber, M. Gelber, G. Ginsberg, D. Goldberg, D. B. Goodman, J. Granek, L. Goldman, S. Harris, M. Rosen, L. M. Singer, N. Smith, J. Samuels, A. Schatz, M. Schlachter, L. M. Schwartz, A. Sprachman, Rabbi J. Schwartz, M. Stein, L. Wagman, L. Waldman, S. Weinberg, M. Weinstock, M. J. Weiss, L. White, and Mesdames D. Dunkelman, A. Selick and B. M. Speyer.

Leon Goldman, executive secretary of the campaign, reported. L. M. Singer spoke.

For the clothing committee Louis Gelber was to arrange a gathering in his home. Millinery: Samuel Kronick was to hold a banquet in his home. Cloak and suit: L. Jacobs offered his home for a meeting. Cigars and tobacco: Messrs. Garbe and Harris reported. Jewelry: A. Rogul reported. I. Marius was to arrange a luncheon for the officers of the various societies and organizations at which a committee will be formed to assist in the campaign.

Mrs. Archibald Silverman, of Providence, R.I., will inaugurate the Women's Keren Hayesod Campaign here. Women's organizations will be invited to participate.

Dr. **M. Pivnick**,
Chairman of the **Physicians, Dentists and Druggists**

...S. Himmel, Dr. I. L. Himel... Jacobs, H. S. Kaplan, H. M. ...erman, S. Kronick, J. Kaplan, ... M. Isserman, C. Levey, L. A. ...er, J. Marin, I. Markus, M. ...son, J. Perkins, Dr. M. Pivnick, ...ker, E. Pullan, A. Rogul, M.

CANADIANS IN LOS ANGELES

Mrs. Myre Freeman entertained Saturday evening at her home, Vendome Avenue, Mr. and Mrs. N. Brodheim, Mr. and Mrs. Wm. Bernfeld, Mr. and Mrs. H. Lauterman, Mr. and Mrs. S. Genser, Mr. and Mrs. S. Levin, Mrs. Shatnoff, Mr. Sidersky, S. Lauterman. Prize winners at bridge were: Mrs. Shatnoff, Mr. Sidersky, Mrs. Brodheim, Mrs. Levin.

* * *

Mr. and Mrs. Raymond Klineberger and daughter, Bebe, have left for a two weeks' trip to Lake Arrowhead.

* * *

Mr. and Mrs. T. Glickman, of Montreal, who have been visiting P. B. Glickman and family, are leaving shortly for their home in Montreal.

* * *

Mrs. Arthur Glesby was hostess at a mah jongg and bridge Wednesday afternoon at her home in Monrovia. Those present included: Mesdames N. Jassby, Montreal; N. A. Jassby, R. E. Heillig, Maurice Goldman, Raymond Klineberger, Maurice Myers, P. Strann, M. Prelusky, H. Genser, Wm. Glesby, H. Glesby.

* * *

Mrs. Myre Freeman entertained informally Sunday evening. Mr. and Mrs. Raphael, son and daughter, of Glendale; Mr. and Mrs. Epstein, Mrs. Hyams.

* * *

Mrs. J. Stein who spent the past two months in Los Angeles, has left for her home in Winnipeg.

* * *

Mr and Mrs. H Singer, Pasadena, South Hudson Avenue, were at home Sunday evening. Their guests included: Miss Freda Singer, Mrs. Rose Robitaille, Mr. and Mrs. Max Singer, Mrs. Stein, Winnipeg, Mrs. N. Jassby, Montreal, Mr. and Mrs. Harry Genser, Mr. and Mrs. Maurice Goldman, Mrs. R. E. Heillig, Mr. and Mrs. Otto Kerner, Lou Goldsmith, Mr. and Mrs. N. Jassby, Mr. and Mrs. H. Adilman, Mr. and Mrs. A. Glesby.

* * *

Mrs. M. Segall was hostess Thursday evening at her home on West Twenty-ninth Street. Those present included: Mrs. N. Jassby, Montreal; Mr. and Mrs. N. A. Jassby, Mr. and Mrs. Maurice Goldman, Mrs. R. E. Heillig, Mr. and Mrs. H. Adilman, Mrs. Goldfarb, Mrs. Alice Myers, Mr. and Mrs. H. Genser, Mr. and Mrs. H. Singer, Mr. M. Rosenstein, Mr. and Mrs. Appelbaum, Mr. and Mrs. Otto Kerner, Dr. Press, Mr. and Mrs. Strimberg, Mr. Franklin, Mr. and Mrs. A. Glesby.

* * *

Mr. and Mrs. I. Moss announce the engagement of their son, Arthur, to Miss Gertrude Mandel, formerly of Moose Jaw.

* * *

Sol Goodman has left on a trip to Chicago and other points east. Mrs. N. Jassby, Montreal, who has been visiting her son and daughter-in-law, Mr. and Mrs. N. A. Jassby, is leaving shortly for Mount Clemens.

OTTAWA

Mrs. H. Middleman has returned from Philadelphia, accompanied by her sister, Mrs. E. Cohen, who will be her guest for several weeks.

* * *

Miss Clare Kert spent last week-end in Montreal.

* * *

Miss Eva Abramson has returned from Montreal where she was the guest of Miss Rose Daniels for the past two weeks.

* * *

Miss Ethel Wener spent last week-end in Montreal.

* * *

Mrs. A. J. Freiman has returned home after spending the past few weeks in Montreal.

FOR HADASSAH CHAPTER

Mrs. H. Edelstein and Mrs. J. Salter were joint hostesses at a tea last Tuesday afternoon in the Community Centre Home in aid of the Hadassah Chapter. Mrs. A. Kert and Mrs. N. Metrick presided over the tea table. Assisting were: Mesdames N. Subcov, L. Toroatow, Costiner, of Montreal; Misses Bodinoff, Ray Hollander, Muriel and Gertrude Sugarman. Programme: songs, Mrs. Spurgeon; violin, Miss Gertrude Sugarman, accompanied on the piano by Miss Muriel Sugarman; songs and dances by Misses Thelma and Celia Spurgeon. Money donations were received by Mrs. Charles Tanner and prizes for bridge went to Mesdames J. Franklin, L. Leikin and D. Dover.

SPRINGTIME DANCE

A springtime dance and entertainment was given last Saturday evening at the Talmud Torah Hall under the auspices of the Junior Hadassah Chapter. Mesdames L. Leikin, A. H. Coplan and L. Greenberg were chaperons. Money donations were received by Misses Rae Salminoff and Sarah Millar.

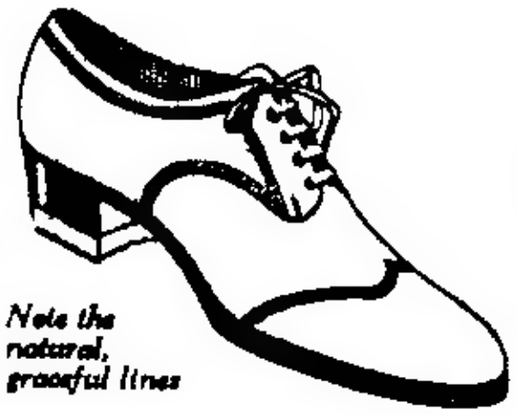
In charge of refreshments were Misses Lea Chertkoff and Beck Hershcovitz, assisted by members of the executive. A programme was given by Misses Doris Cohen, Miriam Caplan and Ernest Edelstein.

OPEN FORUM

Rabbi Herbert J. Samuel, of Montreal, spoke last Sunday evening at the open forum of the Ottawa Jewish Community Centre, on "Jewish Love of Nature." B. Pearl presided and the vote of thanks to the speaker was proposed by I. Zivian and George Wolf. Young Gibberman played the violin.

BASKETBALL

In the feature game on the Hebrew Basketeers' programme at No. 4 Fire Hall last Thursday evening, the Molots defeated the Abelson team by a score of 27 to 22 in a well-contested and well-played game. In the ladies' feature, the Alerts, of the Intermediate City League, scored seventeen points, while the Ottawa Jewish Community Ladies were putting eleven points through the hoop. Score: Molots—R. Molot, 10; A. Molot, 5; L. Molot, 3; A. Black, 7; M. Spector, 0;



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M. Apple, 2; I. Steinman, 0; total, 2; Abelsons—N. Abelson, 1; A. Marshall, 12; B. Marshall, 2; H. Day, 2; J. Murphy, 2; S. Goldberg, 4; total, 22. Alerts—B. Murphy, 2; A. Gooding, 10; A. Murphy, 3; T. Thebarge, 2; E. Dale, 0; H. Baillie, 0; I. McKibbon, 0; total, 17. Ottawa Jewish Community—F. Black, 5; G. Tradburks, 1; A. Applebaum, 2; A. Carlofsky, 1; F. Baker, 0; E. Rivers, 1; T. Wineberg, 1; total, 11.

OBITUARY

The death occurred last Saturday at Britannia Bay, of Mrs. F. A. von Charles, at the age of seventy-four years. Mrs. Von Charles, whose maiden name was Frederica Alexandra de Vallier, was born in Paris, France, December 18, 1851, and was of Spanish Jewish descent. Private funeral last Sunday afternoon to the Jewish cemetery, on the Metcalfe Road.

Jonah and His Message

Continued from page 10

or without Jonah, while others would, in their spare time, engage in the sport of flinging a sneer at Jonah and a stone into the whale?

The mission fulfilled, the doomed city saved, Jonah—so the story goes on—was disgusted with himself for having yielded to so generous an impulse. And here is where the story reaches its climax. The author tells us that the Lord made Jonah experience some trivial suffering. He fainted. In self-pity, he cried out to God. And the Lord said: "Thou hast had pity on the gourd for which thou hast not laboured, neither madest it grow . . . and should not I have pity on Nineveh, that great city wherein are more than six score thousand persons that cannot discern between their right hand and the left, and a multitude of cattle?"

When was the story written? Unquestionably a considerable time before the era of the Babylonian captivity, as at that period Nineveh already ceased to exist, having been razed to the ground by the famous Nebuchadnezzar of Babylon, about 550 B.C., and the author of the story naturally would not have sent his "Jonah" on a mission to a city that did not exist. On the other hand, the double tragedy of the destruction of the kingdom of the ten tribes by Shalmaneser and the near destruction of judaea and Jerusalem by Sennacherib (both of Assyria) occurred about 700 B.C. Thus Jonah must have been written between these two periods.

There is a message in the story of Jonah that has been surpassed by none other, and there is something to ponder upon for the student of religious history. For there is a long, long way from the religion of the caveman who was in his fellow-being of the neighbouring cave only a being to be feared or one to be slain and devoured, to the religion of the author of Jonah, or our present-day religion for that matter.

Did a Jonah ever go to Nineveh to preach salvation? I do not think it is important whether one, of the author's turn of mind, did or did not go. Certain it is that there is the message. On the other hand, why not? The people who had evolved so lofty an ideal could have also produced the lofty indealist that would go to Nineveh and, no doubt, make himself "a fool" in the eyes of the Nineveans of his day and in the eyes of some "wise fellows" of our own.

ELDORADO BOYS

The first annual at home of the Boys was held at the home of Abe Posluns, 32 Grange Avenue, Saturday evening, March 13. About fifteen couples were present and the honorary president, Sam Bernstein, was master of ceremonies. Music for dancing was provided by Mr. Greenbaum at the piano. A comic sketch in one act was given by Mr. and Mrs. Bernstein and Mr. Oelbaum; recitation, Mr. Smookler, with violin obligato by Mr. Bernstein.

The Eldorado Boys have completed their house league in bowling. The three winners were: Nedo Caplan captain, George Bernstein and Nat Smookler. Nido Caplan took the high single with a score of 335, and high average for three games with 668.

ANNOUNCEMENT

H. LEVER, WHO IS WELL KNOWN AMONGST THE JEWISH COMMUNITY HERE, IS NOW CONNECTED WITH THE MORRIS MOTORS, LIMITED, OF 617 YONGE STREET, AND WILL BE PLEASED AT ANY TIME TO GIVE HIS SERVICES TO MORRIS CAR BUYERS. TELEPHONE HIM AND HE WILL BE PLEASED TO CALL AT ANY TIME. PHONE NO. TR. 5593W, OR KINGSDALE 1551

Of the thirty members of the Czernowitz municipality, twelve are Jews. This was the result of the elections recently held in Rumanian municipalities. Nine of the members are of the Jewish party, one of the Paole Zion and two of the Labour Party, the Bund.

T.H.A.A.

The baseball teams of the Toronto Hebrew Athletic Association have been organized for the summer. There will be a junior hardball team in the Spalding League, and a senior softball team in the West Toronto League which will operate at Oakmount Park. Prospective players phone Harry Silverberg, Trinity 6427W. A banquet will be held for the Midget, Juveniles, Junior and Intermediate basketball teams during Easter week.

The board of the T.H.A.A. have donated the use of their facilities to the pupils of the Toronto Hebrew Free School. About sixty children attend the classes presided over by the athletic instructor.

Time table for next week:

Business men—Monday, 7.30 to 9.30 p.m.; Tuesday, Wednesday, Thursday, 5.30 to 7.30 p.m.; Sunday, 10.30 to 1.30 p.m.

Seniors—Monday, 5.30 to 7.30 p.m.; Wednesday, 7.30 to 9.30 p.m.; Sundays, 1.30 to 3.30 p.m.

Intermediates—Tuesday, Thursday, 7.30 to 9.30 p.m., Sunday, 3.30 to 5.00 p.m.

Junior—Monday Wednesday, 3.30 to 5.00 p.m.

Hebrew Free School—Tuesday, Thursday, 4.00 to 5.00 p.m.; Sunday, 5.00 to 6.00 p.m.

Ladies—Tuesday, 9.30 to 11.30 a.m.; Friday, 2.30 to 4.30 p.m.

Girls—Monday, Thursday, 10.00 to 11.30 a.m.

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SIX JEWS IN SOUTH AFRICAN PARLIAMENT

The Third Session of the Fifth South African Parliament contains six Jewish members, belonging to as many different parties. Col. Sir David Harris, the "doyen" of the Jewish members of Parliament; Advocate Morris Alexander an Independent, who will be remembered as the son-in-law of the late Dr. S. Schechter; Advocate Emile Nathan; Sir Ernst Oppenheimer; Eli Buirski and Morris Kentridge, the last two representing the Labour Party. The first session opened with great ceremony and was attended by the most prominent personages in the province.

The attempt to form a Federation of Charities in Johannesburg did not meet with success. After a few meetings of the representatives of the various charitable organizations, the plan fell through for lack of sympathy on the part of the delegates who feared that such a movement would interfere with the pet institutions which they represented.

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Instructions have been cabled to Dr. Joseph A. Rosen, in Moscow, it was announced yesterday by Joseph C. Hyman, executive secretary of the $15,000,000 United Jewish Campaign to raise upon the relief funds of the Joint Distribution Committee allocated for Russia to the fullest extent possible to supply matzoths for the Jewish population of Charkow, Ekaterinoslav, Kiev, Odessa, Homel, Moscow, Leningrad, Minsk, Krementchug and Poltava. Urgent pleas have been coming to the Central Relief Committee from Jewish leaders in these districts where distress is so acute that there is hardly a household that has sufficient means to bake a supply of matzoth for the proper observance of Passover.

During 1925, 20,855 books and pamphlets volumes were added to the collections of the Jewish National Library. On January 1 the library had in its collection 90,399 books, in 110,689 volumes.

Ezra Odley Goldstein and Lazar Meiss, of Pittsburgh and Cincinnati respectively, are among the Princeton students who were elected to the Phi Beta Kappa.

Josef Rosenblatt has resigned as cantor of Congregation Oheb Zedek, New York, an office he has held these four teen years.

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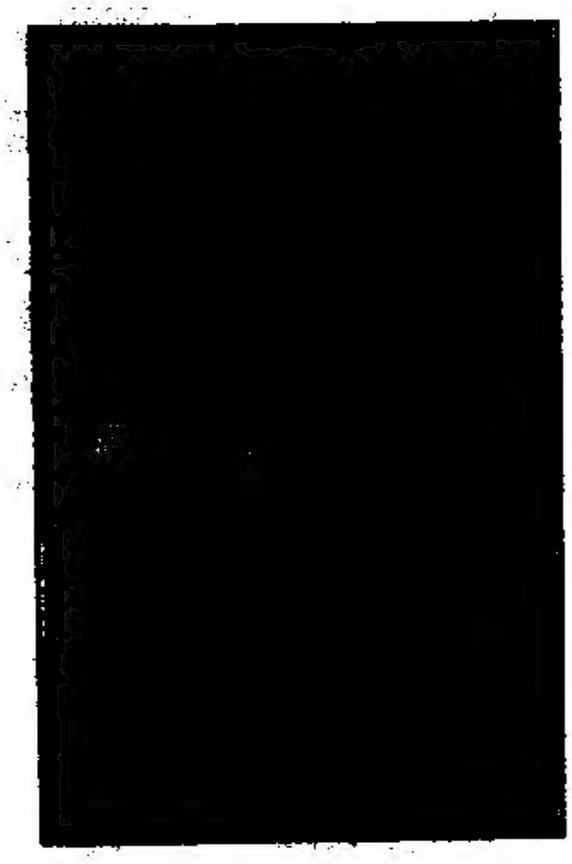
WOMEN'S LEAGUE

[illegible] C. Michell, supervising prin- [illegible]gh schools, has informed the [illegible] League of United Synagogues [illegible] has requested school principals [illegible] mind Passover holidays when [illegible] for term examinations. James [illegible] registrar of the University of Toron[illegible] wrote that the bulk of examinations do not begin until May. Special papers are often provided for Jewish students who do not write on Saturdays.

Appearing in "That's That" Herzl-Junior Council Revue, Princess Theatre, March 31

LOUIS HERMAN, Boy Soprano

LOU KRUGEL



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WESTON SANITARIUM CLUB

Weston Sanitarium Club met at the home of Mrs. I. Cooper, Madison Avenue, March 16. Dr. Reuben Breslin, spoke on the work that the women are doing.

FRIEMAN CIRCLE

The Frieman Circle formerly consisting of boys only, has been reorganized with girls. All members are between fourteen and sixteen years of age. Ben Gold is director. Meeting at the Zionist Building, March 28. Among members are: Maurice Kaminer, manager; Rose Rubin, Carl Balakofsky, Sylvia Horwich, Joe Steiner, Esther Sumberg, Percy Heiber, Minnie Organek, Betty Friedman, Sarah Steiner, Jack Foster.

JEWISH CHILDREN'S HOME

Jewish Children's Home meeting, Thursday, April 8, at the Zionist Institute, 206 Beverley Street.

HEBREW RUSSIAN LADIES' RELIEF SOCIETY

At their annual meeting the Hebrew Russian Ladies' Relief Society elected as president Mrs. R. Herman; vice-president, Mrs. F. Applebaum; financial secretary, Miss Clara Goldenthal; recording secretary, Mrs. D. Sher; treasurer, Mrs. Dora Close; trustee, Mrs. R. Soren. Executive: Mesdames B. Glickman, Silverman, Caufman, Cornfeld, Z. Goldenthal, Rappaport, Nasgar, Levin; general relief committee: Mesdames Soren, Sr., M. Gold and Abromovitz; sick relief committee: Mrs. Rudnitsky, superintendent; Mesdames Levy, Corry, Rubinoff, Cutler, Lichman, Papish, Handelman, Katz. Personal Fund: secretary, Mrs. Miller; treasurer, Mrs. Silverman.

The Society presented a gold-engraved fountain pen to Mrs. B. Glickman, a silver cake-plate to Mrs. M. Sher, ex-president, and a fountain pen to Miss Clara Goldenthal. Owing to ill health Mrs. B. Glickman resigned as secretary after holding that office for the past twelve years.

The society held a theatre night Tuesday, March 16. Proceeds to the needy for Passover. Mrs. F. Applebaum, 43 Gorevale Avenue, led in the selling of tickets.

HEBREW MATERNITY AID SOCIETY

A joint executive meeting of the Hebrew Maternity Aid Society (Child Welfare) and the Mothers' and Babes' Rest Home, was held at the home of Mrs. H. Pagernick, Spadina Road, March 17. A nurse from New York for the summer home and a secretary to take charge of the records and supervise the children, will be employed. The cook of last year will return.

To register mothers and children desirous of their holiday at Bronte, this summer, a committee will be at the University Avenue Synagogue every Tuesday, commencing Tuesday, April 13, from three to five p.m.

TALMUD TORAH AUXILIARY

The Women's Auxiliary, Toronto Hebrew Free School, held a musicale and tea Tuesday evening, March 16, at the Talmud Torah Building. Miss Fay Morrison sang and Miss Gertrude Houzer recited. Amber beads, remaining from the bazaar were raffled and won by Mrs. M. Celber. Mesdames A. Lepofsky, B. Leopfsky and M. Shapero were among the refreshment conveners for the Purim dance. Mrs. L. Schikter, vice president of the Women's Auxiliary of the Toronto Hebrew Free School, will preside at executive meetings.

The highest authorities of the Soviet Government decided not to permit the opening of Palestine emigration offices, an application for which has been presented some time ago by Zionist leaders.

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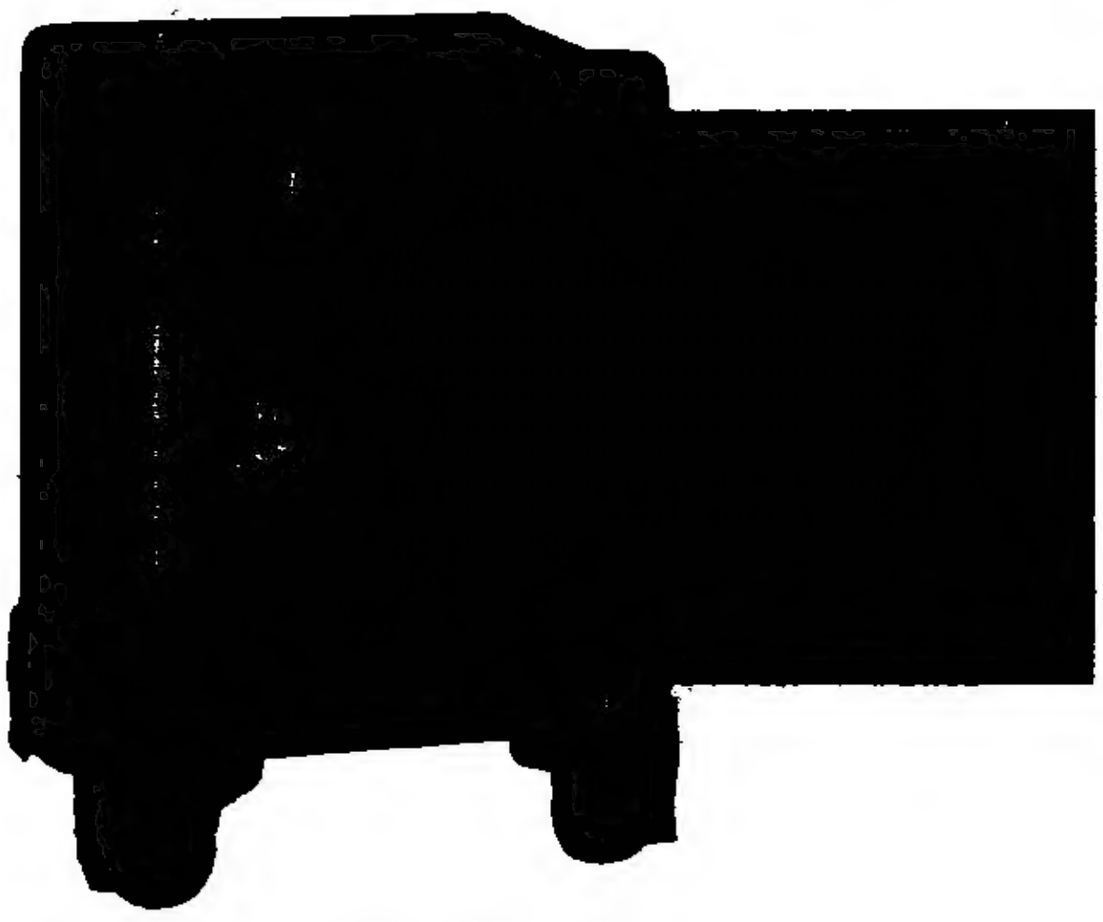

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